

A Rose is a Rose is a Rose

Talks given from 28/6/76 to 27/7/76

Darshan Diary

CHAPTER 1

28 June 1976 pm in Chuang Tzu Auditorium

[A sannyasin leaving for the West says: I feel deep gratitude for all that has happened to me since I've been here.]

I know.... Much will be happening, much more, and gratitude prepares the way. Feel as grateful to existence as possible – for small things, not only for great things... just for sheer breathing. We don't have any claim on existence, so whatsoever is given is a gift. If it is not given we don't have any court for appeal.

So grow more and more in gratitude and thankfulness – not only towards me; let it become your very style. Be grateful to everybody.

If one understands gratitude then one is grateful for things that have been done positively. And one even feels grateful for things which could have been done negatively. You feel grateful that somebody helped you; this is just the beginning. Then you start feeling grateful that somebody has not harmed you – he could have; it was so kind of him.

Once you understand the feeling of gratitude and allow it to sink deeply within you, you will start feeling grateful for everything. And the more grateful you are, the less complaining, grumbling.

Once complaining disappears, misery disappears. It exists with complaints. It is hooked with complaints and with the complaining mind. Misery is impossible with gratefulness. So that is one of the most important secrets to learn.

[The Hypnotherapy Group was at darshan tonight.

A group member said: It was very good for me. I felt that I was allowing myself more and no longer fighting. I felt less guilty – because I used to feel very guilty. And I also feel more balanced, so I feel very good.]

You look good! All things happen together. If you feel less guilty, immediately you start feeling more happy. If you feel more, happy, you feel less in conflict, more harmonious, together. If you feel together, more harmonious, suddenly you feel a certain grace surrounding you. These things function like a chain reaction: one starts the other, the other starts another, and they go on spreading.

But to begin with, feeling less guilty is very very important. The whole of humanity has been made to feel guilty – centuries of conditioning, of telling people to do this and not to do that... and not only that, but forcing them by saying that if they do something that is not allowed by the society or by the church, then they are sinners. If they do something which is appreciated by the society and the church, then they are saints. So everybody has been fooled into doing things that society wants them to do, and not to do things that society does not want them to do. Nobody has bothered about whether this is your thing or not. Nobody has bothered about the individual.

The thinking up to now has been this – that the individual exists for the society so the individual has to follow just what the society says. He has to fit with the society. That is the definition of the normal human being – to fit with the society. Even if the society is insane, you have to fit with it; then you are normal. Even if the society is neurotic and you try to be sane, you will be thought neurotic because the society is the majority. They have power so they can make anybody feel guilty.

They have put a deep mechanism inside you which they call a conscience which, if you move slightly away from the norm, the accepted rules of the game, immediately says, 'Wrong! Wrong! You are doing something wrong!' Now the problem for the individual is that nature demands one thing and society demands something contrary. If the society was demanding the same as nature demands, there would have been no conflict. Man would still have remained in the garden of Eden.

The problem arises because society has its own interests which are not necessarily in tune with the individual and his interests. Society has its own investments. The individual has to be sacrificed. This is a very topsy-turvy world. Just the other way round should be the right thing.

The individual does not exist for the society. The society exists for the individual. Because society is just an institution. It has no soul. An individual has the soul, is the conscious centre; it has a centre. God resides in the individual, not in the society. Society is nothing – just a word.

You cannot come across society anywhere. Wherever you go, you will come across the individual. Society is just in the dictionaries and in the legal codes of the courts. It is a term but a very big blanket term. It covers many things. And for this blanket term the real individual can be sacrificed – and he has been up to now.

Rarely have a few individuals been able to escape from this dangerous structure. These few individuals are the religious rebels – Jesus, Buddha, Krishna. They tried to live their life according to their nature. They dropped conscience. they dropped all guilt. They became part of nature rather than part of society. Nature is vast. Society is very tiny. Society is man-made. nature is God-made. They chose God instead of a man-made institution.

The difference is just like marriage and love. Marriage is a man-made institution. Love has nothing to do with man's manufactured institutions. Love is natural. Wherever you find society is in conflict

with nature, choose nature – whatsoever the cost. You will never be a loser. You will always gain. If you choose society, you will always be a loser. The game will be very short term, worth nothing, and you will lose your whole soul.

So this is the basic thing – to move into a new light, into a new consciousness, where you can unguilt yourself. And then many more things follow.

So good... but keep the insight and don't get into the guilt again. Drop it more and more. It is still lingering there in the unconscious. Drop it from there also.

[A group member says: I laughed a lot. I relaxed a lot. I felt some changes.]

Very good. Changes are easy if you allow. Laughter is the most easy thing in the world if you allow, but it has become hard. People laugh very rarely, and even when they laugh it is not true. People laugh as if they are obliging somebody, as if they are fulfilling a certain duty. Laughter is fun. You are not obliging anybody! Just as with love... you are not obliging anybody. Love is fun. Laughter is fun. Life is fun. But somehow the idea has gone very deeply into the mind that you are fulfilling duties.

You see a person and you smile. You smile for him. One should smile only for oneself. If others share, good. If nobody shares, good. But one should smile of one's own accord. One should not laugh to make somebody else happy, because if you are not happy, you cannot make anybody happy. Even if you are happy, it is very difficult to make somebody else happy because it depends on that somebody else as to whether he will accept it or not. One should simply laugh of one's own accord, and one should not wait for reasons to laugh. That too is absurd. Why wait for reasons? Life as it is should be enough of a reason to laugh. It is so absurd, it is so ridiculous. It is so beautiful... it is so wonderful. It is all sorts of things together. It is a great cosmic joke.

If you start looking into things you will not be able to stop laughing. Everything is simply perfect for laughter – nothing is lacking – but we won't allow. We are very miserly... miserly about laughter, love, life. Once you know that miserliness can be dropped, you move into a different dimension.

Laughter is the real religion. Everything else is just metaphysics. Laughter is true religion because it will bring you closer and closer to life. In great laughter the ego disappears suddenly you are open to the whole, to the whole of existence. All doors, all windows open.

So make it a point to laugh more. Always keep laughter alive so that for any tiny reason, or for no reason, you are always ready to burst into laughter. And don't wait for excuses to laugh. If they are available, good. If they are not available there is no need for them. One can laugh without them. It looks mad if you laugh without any reason but don't be bothered about what others say.

It is your life and the more you fill it with laughter, the more sacred it will become. Laugh your way to God !

[An elderly sannyasin says:... I was never really a child when I was one, but these last few days, I often feel like a little child... and I want to tease everybody. I want to do crazy things.]

[chuckling] That's really a miracle, really a miracle! To feel like a child again is a great conversion. Allow it... don't feel shy about it. Tease people! It will be difficult because of your age, your mind and your experience, but don't be bothered. Put your age and mind aside. If you can, you will suddenly feel a new energy arising in your body. Your age will be reduced by at least twenty years. You can become younger immediately and you can live longer. So allow it; it is beautiful.

That's what Jesus means when he says, 'Those who are like children, only they will be able to enter my kingdom of God.' One has to become a child again and then life is complete. In childhood we start and in childhood we end. If one dies without becoming a child, his whole life circle is incomplete. He will have to be born again.

That is the whole eastern idea of rebirth. If you can be reborn – reborn in this life – there is no need to be born again. If you can really become a child in this body, there is no need to be born into the world again. You can live in the heart of God. There is no need then to come back. You have learned the lesson and completed the circle.

My whole effort here is this: to help you to be a child again. It is difficult, it is very difficult, because your whole experience, your whole pattern, your whole character resists and says, 'What are you doing? It looks foolish!' But be foolish and let it assert itself. You will feel so unburdened, so new, and as fresh as a dew drop. That freshness is something of the spirit, because your body is old but your consciousness can be new and young.

So it is somewhat of a miracle. If you allow it, it will grow and you will be able to see things again as a small child with no ideas, no verbalisations, with no mind. Then the world is so luminous. Life is like a rainbow – so many colours, so many sounds. It is a great orchestra – but only a child can feel it because we have so many ideas. Those ideas act as blinkers.

Even when we see the moon, our ideas about the moon are standing between us and the moon. The moon is never really available to you – so many layers, so many screens. If you allow this child to grow again, it will be a death and a resurrection. The old will disappear by and by and will be replaced by a totally new consciousness and then you will be able to see that a rose is a rose is a rose.

You will be able to penetrate into the facticity of things with no words, no verbalisations, no philosophy, no metaphysics, no religion. A child knows none. He simply looks direct. His being is immediate. He is full of presence, available, open.

Allow it. This is something very significant, but you can lose it. If you don't help it, it can be lost easily because your whole personality will be against it. You will have to consciously work a way for it, to allow it. Your whole past will be there like a rock and this new phenomenon will just be like dripping water, a small stream, which can become a river if you help; otherwise the rock is too big. But ultimately, if one goes on helping, the softer, the more water-like, the stronger one is, the more the rocklike things disappear.

In the long run the rock is always defeated by the water. The old man is always defeated by the child. Death is always defeated by life. One should remember that, and one should always help the softer, the younger and fresher things.

[She then asks: If I want to tease and the person doesn't want it, then there is the risk I will be rejected, and this has always been a problem for me. What should I do?]

A child never bothers about these things. This a question coming from your past, not from your child. A child doesn't bother. He goes on teasing. Whether somebody rejects him or not is not a problem to him. That's why he is a child! He does not think pro and con and he does not calculate. He does not think whether this child will like it or not. That is not the point.

So don't ask this question – because this question comes not from the child but from the rock... not from the water. This question comes from your old personality. It says, 'What are you going to do? Will it be good or bad? Think about it.' Then you will not be able to because this calculation, this clever mind, has entered into it. You are no more a child. And if you decide by this mind, then the teasing will also be useless because now the control remains with the old. Forget all about it ! At the most they can reject you. That is their problem. It has nothing to do with you.

Really be a child and let us see what happens. At the most, people can reject you or can think that you have gone crazy. That's what they will think, so let them! It is worth it. Being crazy is worth it. You have remained sane long enough. Now try the other way. For seven days simply forget all consideration. Simply do whatsoever you feel like doing. Just behave like a child – and a child never asks. So don't ask for seven days. A child never thinks – just a feeling and he goes and does things.

Make friends with children... small children around the ashram. Make friends with them and follow them. Whatsoever they do, you do [laughter]. They will enjoy it and will not reject you at all. Children are very very receptive and they always understand. They will immediately understand that you look old but you are not. Just mix with children and forget about big people.

[A group member says: I feel much less fear. I think I trust more.]

Good, very good. Trust is life. Trust is God. I don't say to people to trust in God. I simply say 'trust', because trust is God.

There is nothing to fear because we don't have anything to lose. Nobody can rob us, and all that can be robbed is not worth-while, so why fear, why suspect, why doubt? These are the real robbers – doubt, suspicion, fear. They destroy your very possibility of celebration.

So while on earth, celebrate the earth. While this moment lasts, enjoy it to the very core. Take all the juice that it can give to you and is ready to give to you.

Because of fear you miss many things. Because of fear we cannot love, or even if we love it is always half-hearted, it is always so-so. It is always up to a certain extent and not beyond that. We always come to a point beyond which we are afraid, so we are stuck there. We cannot move deep in friendship because of fear. We cannot do prayer because of fear.

There are people who go on saying that people do prayer because of fear. That's true; many people pray because of fear. But there is an even greater truth than that and it is that many people don't go the whole way in prayer because of fear. They may start in fear but then they don't go very far. They just remain on the formal, the cliché level. They say some formal prayer to God but they really

are not moved, thrilled by it. It is not an ecstasy. They are not mad with it. They don't go headlong. They move very cautiously – and all caution is based on fear.

Be conscious but never be cautious. The distinction is very subtle. Consciousness is not rooted in fear. Caution is rooted in fear. One is cautious so that one may never go wrong, but then one cannot go very far. The very fear will not allow you to investigate new lifestyles, new channelisations of energy, new directions, new lands; it will not allow you. You will always tread on the same path again and again, shuttling backwards and forwards, shuttling backwards and forwards. One becomes like a goods train.

Consciousness simply says, 'Be conscious of whatsoever you are doing, wherever you are going. Just remain alert so you can enjoy it to the very last drop.' So nothing is missed, you are alert.

Fear is one of the most basic problems to be faced, encountered, and if you feel it is less, make it even lesser. It is like the weeds in the garden. One has to go on continuously pulling them. up and throwing them away, otherwise they tend to overrun the whole garden. If you allow the weeds, sooner or later roses will disappear, flowers will disappear and there will be weeds all over the garden.

One has to go on continuously pulling them up. Only then can the garden remain beautiful. When all the roots are uprooted, then there is no problem. You can relax. This is the whole effort, the 'sadhana', the very inner discipline, the work. So, fear seems to be your chief characteristic.

Gurdjieff used to say to his disciples, 'Find your chief characteristic,' because around that everything is hooked. For example, [one] has a guilt feeling; that is her chief characteristic and everything is hooked around it. If she loses the guilt feeling, then everything will drop by itself. If you drop your fear, there is nothing else to drop. Everything will drop automatically because everything is just part of the fear.

So it has been good. But insights give you a glimpse and then one has to work hard to make them more and more crystallised realities. So now each moment be more alert and don't allow any fear. Wherever you see that there is fear, drop it. Even sometimes if it is needed, then go into the fear.

[Osho said that if one is afraid of darkness one should go into it, explore it, allow it, and by and by one would come to experience the beauty of darkness and to welcome and love it.]

As I see it, in life there is nothing which is bad, nothing which has to be feared – nothing whatsoever. It is just that we have certain ideas implanted in the mind in certain fragile moments and they go on projecting.

A small child is left in the crib. He is hungry and he cries out, looks around and he cannot see anything; it is dark and nobody is coming. Now the aloneness, the hunger, nobody responding to his call and cry, and the fear, all become associated. They become associated so deeply that whenever he is in the dark, even after fifty years, he will start feeling a certain fear. That fifty-year-old association is still alive.

Now he is no more a child, no more in the crib, no more dependent on the mother, but still that fear is there functioning and projecting. So just watch and drop fear more and more.

If you can clean your consciousness of fear you have come to the right path. Then the real journey of celebration starts.

[The therapist who conducts the Soma group, said she had allowed a couple of participants to conduct a few sessions in the group, and it turned into an encounter group she couldn't deal with, so she had walked out.

Osho checked her energy.]

There is nothing to be worried about. From just the very beginning, never allow anybody to take over the group, howsoever experienced. Never allow anybody to do that. They have to be participants and the participant has to remain a participant. If you allow that, there will be chaos. Now you are suffering because of the chaos. Now you see that nothing is happening and nothing is going to happen that way because now the direction is lost.

If somebody is trying to force his own way on the group, tell him to leave, because he has to be there as a participant. If he wants to lead a group he has to come and see me. But this is not the way. Once things have gone out of your hands it is difficult to control them again and frustration will come. You will start feeling that you are not the leader of the group and they will be on their own.

Sometimes things can be good on their own and I'm still thinking about a group where there would be no leader, just the participants, so whatsoever they want to do, they do. That will have its own flow and it may give many things to people, but that is only possible when they have done all the groups.

You should not move from your schedule in any way and you should not allow anybody to replace you, because if you do, the group will be lost. It will turn into Encounter, it will turn into Arica, it will turn into anything.

You know what has to be done. You have the whole direction. You have the schedule, the planning in your mind of how things have to develop. So tell [the participants] that they have to be participants and if you feel that the time is wasted, then extend the group for three days.

And don't bring in your problems while you are leading the group. That is one of the things that the leader has to understand. When you are functioning as a leader, forget all about your personal problems. It is just as when an electrician is working; he forgets all his problems. Here he is just an electrician. A plumber is working in the bathroom; he forgets all his problems. He does not bring them here, because we have called him as a plumber.

There in the group you are the leader. You need not bring your problems with you. That is a great discipline for you. That is what the leader is going to be benefited by. You put your problems aside and here you function as an expert who knows something about the human mind. And you can help people – not that you pretend that you have gone beyond your problems, but you know something. That know-how you can impart, that's all.

When somebody comes as a plumber, you don't bother about whether he has problems or not. That is his business. He is not saying that he has no problems and that is why he has come to do the

plumbing. He has problems, but he knows something about plumbing that has nothing to do with his problems.

A doctor has his own problems, a psychiatrist has his own problems. He himself may need another psychiatrist to be psychoanalysed and treated by, but when he comes to the patient he brings his expertise. And this distinction has to be maintained.

You are not enlightened, that's true. Nobody is trying to say that you are, nor do you need to pretend to be. But when you are leading a group, your personal problems, your anguish, your anxieties, are by the side. You function there as the expert. This is going to help you because when you function as an expert and you put your personal life aside, you function in a totally different way. You see your own problems then in a more objective, realistic sense because they are far away, put aside, and you are dealing with others' problems. You can see that they are your problems also.

Anything that happens to any human being is happening to you also, more or less. If somebody has a problem with anger, somebody with greed, some with love, someone with sex, you have all those problems, but there you are functioning as an expert. Watching their problems, helping people to come out of them and seeing that they really do and that they are growing, you become confident that you can help others, so why not yourself? – then the same can be done to you too. You can have a more objective outlook about your own problems – as if they belong to somebody else – and you can work them out. That is the benefit the leader is going to gain out of the groups.

He can gain even more than any participant. Helping others, he will grow into this insight. Seeing others' problems he will be able to see his problems in a different light. Seeing people coming out of their problems, his confidence will grow. He will feel more rooted, more grounded and he will see, 'Yes, I can help others, why not me? I can pull myself out in the same way.'

I have been watching that again and again you relapse into it again. Again and again you bring in your problems and then you become confused. In a way it is very sincere... I love it. One should be sincere, but in a way it is not going to help you or others. It is good to remind oneself again and again that your own problems are there and they have to be solved; that you are not here just to help others, because unless your problems are solved, what is the point of being there?

But this is the way I am trying to help you. This is a device for you to be a leader. It is one of the hardest devices – to give you a certain responsibility for which you don't feel capable. But I will help you to become capable. And when you start feeling capable of solving others' problems, you will suddenly have a new energy available that can be applied to you too. Then it is only a question of direction.

This is my understanding – that if you really want to learn something, start teaching people. There is no better way to learn than to be a teacher.

[The leader then said: There's a participant in the group, who has been catharting all the time... from her to the rest of the group. But there's not supposed to be any catharsis, right?]

No, no catharsis, because that group is not for catharsis. If they want to cathart they have to join other groups. You have to insist that Soma is not going to be cathartic. That is the whole training. Otherwise they will mix everything.

If somebody is not listening, watch them for a few hours and then tell them to leave. Be strict. The group has not to lose its difference from other groups. Its distinction has to be maintained.

CHAPTER 2

29 June 1976 pm in Chuang Tzu Auditorium

Deva means divine and punyatam means holy, pure, simple. You have to forget the old name and remember the new. And remember the idea behind it of purity, simplicity. A person can be pure and not simple; then purity is not worth anything. You can force purity on yourself but because you force it, it will not be simple. It will be very complex. It will always carry the repressed as an undercurrent and you will be sitting on a volcano.

So when I say pure and simple, I mean it. Purity is only when it is simple, when it comes spontaneously, when it is not enforced, when you don't practise it but just allow it to flower. It is like a child. He is pure, simple, but his simplicity is not that of discipline. Once you try to discipline something, your head becomes powerful, and simplicity is of the heart. The head cannot give you simplicity.

I was just reading this evening about Pope John. He was a simple man, very simple – so simple that many of his colleagues used to think that he was not holy. Because he was so simple they thought he was not great... not a saint at all. Before he became pope, he was a nuncio in Paris. His colleagues were very worried about him because he would mix with ordinary people and would be found in places where he should not be. He would not follow any rules and regulations of his office.

They thought him a little of a nuisance in the high circles... snobs. They used to think that he was a nuisance and not worthy of the post he was holding. He loved gossiping and telling anecdotes and stories – and sometimes rough ones too. In the diplomatic circles he would start saying something and ladies would feel embarrassed. But he was a very simple man, just like a peasant.

Then he became pope. Everybody all over the world was very surprised at how this man could have been elected. They tried to condition him. They taught him how to behave, how to talk, saying, 'You

are pope, one of the most important persons in the world, and whatsoever you say means much.' They taught him the etiquette and formalities. But he would always forget.

The first important person to come to him was Jacqueline Kennedy. They were very worried because Kennedy was the first catholic president of America and America was one of the greatest and most powerful nations, so Pope John had to talk and behave rightly. For seven days they conditioned him, and he would repeat whatsoever they were saying. Then the master of ceremonies was very happy and everything was settled. Then when Jacqueline Kennedy came, Pope John forgot everything. He opened his arms wide and cried, 'Welcome, Jacky !' !

This is something very simple, peasant-like, child-like. You cannot manage it. Once you manage it, you destroy it. So what I meant by punyatam is that from this very moment, start thinking in terms of being a child – as if you don't know the world and don't know the ways of the world, as if you have no experience... as if you are just a clean slate with nothing written on it. And whatsoever gets written on it, wash it, clean it every day so it remains pure, clean. Remain clean of the past.

Prem means love and dhanya means blessed – blessed by love. Love is the only blessing there is, and those who love are the only ones who are blessed. All others simply live a life of curse. Nobody is cursing them; they themselves are responsible. If one wants to live a life of tremendous bliss and blessing, one should be more loving – not loving to a particular person, just loving.

[Osho suggested that the new sannyasin do the forthcoming ten-day meditation camp as an introduction to the various techniques used....]

Do the camp madly. Once you come to know which meditation goes deep inside and takes you like an arrow and reaches to the very core of your being, once you have known one meditation, then there is no problem. Then you can go on working on that meditation, and within three to six months much starts happening.

The most basic and important thing, and the most difficult, is to find the right technique. There are a thousand and one techniques, but only one technique will fit you. So to sort it out, figure it out... these techniques are such that one is bound to fit you. There are five types of people, so I have chosen five – one for each type. Everybody belongs to one type or other, so one is going to fit you. Once it fits then, I know everything about what can be done and how you should proceed.

[A visitor said she had done Vipassana and found it difficult, but very good: It taught me a lot about myself and about the whole world.]

It is good but it is hard. It is hard – not because the hardness is there in the meditation; it is hard because we are repressed so much. If you are so repressed and you have simply to sit and not to do anything, it becomes impossible, it becomes maddening.

We remain occupied so our madness remains occupied; our insanity remains involved somewhere or other. If you are not doing anything, put on the radio or the TV or visit a friend or just read the newspaper or rearrange the furniture in the room so you remain occupied. One never becomes aware that one is not yet capable of just sitting silently. This is what insanity is.

If a person is not capable of sitting silently, what more can you expect of a person? This is the simplest thing in the world – to sit silently not doing anything. But it seems to be the hardest. The hardness is coming because you have not done any catharsis.

This camp will be very helpful. Do this camp and do a few groups here which will help bring out all that is repressed in you, to cathart it, to act it out. Once your insanity is vomited, you will suddenly become capable of sitting silently and you will not feel any trouble arising

You will simply be surprised that it is such a simple thing. Why weren't you able to do it? If you are not able to do it, then just in trying to do it the whole energy is wasted. Then it is not really Vipassana. You are just trying to force something and you are remaining in conflict, continuous conflict, in trying to be. The legs are aching, the back is aching and the body feels uncomfortable and there are so many thoughts and this and that and you are trying somehow to hold yourself together. The whole time is wasted in that. You never have the glimpse of what Vipassana is.

Vipassana is possible only when two basic necessities have been fulfilled. First, a deep catharsis of the mind so you don't have many thoughts. They are simply not there; you have thrown them out. These groups help to vomit, to throw, to release all that is repressed inside: anger, hatred, jealousy, whatsoever. And the second is Rolfing. It gives the body a new flow, a new energy, a freshness, a flexibility. These two things done, one for the body and one for the mind, Vipassana comes as easily as your shadow follows you. Just like that. So be here for a little time. Do the camp and then a few groups, and then I will tell you to do Vipassana.

I tell people to do it at the end when they have done everything else. Then they are ready. You have done it without being ready. Then it is hard.

[A sannyasin says: I have a problem. If I have to write I sometimes get cramp and it bothers me so much that I can't write.

Osho checks his energy.]

Leave it as it is until after the camp, and then every day for one hour, try to write, deliberately creating the cramp, waiting for it to come, forcing it to come. Do this for seven days, and I don't think that even for the first day you will be able to bring it. But for those seven days you have to try hard to bring it, because everything depends on your effort, so don't deceive yourself. Just don't think superficially, 'Yes, I am trying to bring it,' and deep down you are not. Then there will be trouble. Bring it, force it, and even pretend sometimes that it has come.

There is nothing wrong physiologically. It is just fear. Because you are afraid it will come, it comes. It is an auto-hypnosis, so the only way to break it is to bring it deliberately. Then there is no fear. You will really want to bring it and then suddenly you will be puzzled as to why it is not coming. You will see that the hand is flowing because there is no problem. The energy is really flowing more than ordinarily. It is just that some inhibition, some fear has got hold of your mind. Now whenever you write, that fear is there. You know that it is coming and you try hard not to allow it. You are fighting against it, hence the cramp.

Don't fight. And after seven days, report back to me. It will be gone... it is nothing.

Ravi means the source of light and dasa means a servant – a servant of light. It is also the name of a very famous indian mystic, Ravidasa.

The sun is going to be your centre of worship, so never miss the early morning when the sun is rising. That is your time. If you miss that, you will miss much of the whole day. If you can imbibe the morning vibe of the rising sun, you will feel very very alive, flowing, high for the whole day. It will function almost like acid. So never miss the morning.

Early in the morning wait for the sun. Take a bath half an hour before and just sit outside and wait for the sun. It will pay you tremendously. When the sun rises just utter a few words that come to your mind, or remain silent. Don't use a formalised prayer... just anything that you feel in that moment. Just a 'hello' will do; or you may not even say anything. Just look at the sun, bow down. In deep prayer touch the earth... anything that you feel, but never ritualise it. And never repeat it, never prepare it. Never think beforehand, 'I am going to do this.'

Once you ritualise any prayer, it is dead. Once you rehearse, you have already missed. So that has to be remembered, because that temptation comes to every mind – to make a ritual, because a ritual comes easy. You repeat it every day and you become more and more efficient. You become a sort of an expert. Then consciousness is not needed and you can do it robot-like. That's how it is going on in temples, mosques, churches; everything is ritualised. Ritual is dead religion. Religion is alive ritual – and when I say 'alive ritual', I mean what comes in the moment. You create it. Your worship, your prayer, your ritual, comes out of your being. It is a response.

It will change every day. There is no need to make it change because then again you come in. Sometimes you will see that it is the same as it was before, but still it is not the same. There is a subtle difference, because it can never be the same. No moment is ever repeated.

Says Heraclitus, 'You cannot step in the same river twice.' One of his disciples said to him, 'Master, I tried. Not only are you right, but I was puzzled very much because I could not even step once. The river was flowing continuously and by the time you reach the bottom of the river, the river that you had touched on the surface is no more there. It is different water.'

The disciple said, 'Master, you are right, but I tried. You say it is difficult to step twice. I say it is impossible to even step once, because the river is flowing constantly.'

Heraclitus laughed and he said, 'You are right. You got it! That's what I meant.'

So never make anything a ritual. Every morning move thrilled with the new sun, not knowing what is going to happen. You may dance, you may sit silently, you may have a little chit-chat with the sun. You may say something or you may simply listen to what the sun is saying to you. Nobody knows... nobody needs to know. One simply moves full of wonder, wondering what is going to happen... thrilled.

This, Hindus call 'brahmamuhurt' – the moment of the morning; they call it the moment of God, and for a few people that is the moment of God. They can confront reality sooner in that moment than ever. And that is your moment. Hence I give you the name 'ravidasa'. So become a servant of light, and wherever you see light, even an ordinary light, feel prayerful.

You may see sometimes in India that somebody puts on the light and people will bow their heads or will say 'Jai Ram, Jai Ram'; they will remember God. That has become a ritual now, but if it is not ritualised, it has tremendous significance.

Light is a symbol of God, so wherever you see light, feel worshipful. The temple is there. Look at the mysteries of light – just a small flame, but the most mysterious thing in the world and the whole of life depends on it. The same flame is burning in you. That's why continuous oxygen is needed, because the flame cannot burn without oxygen. Hence the emphasis of Yoga to breathe deep to breathe more and more oxygen so that your life burns deeper and the flame is more clear and no smoke arises in you... so that you can attain to a smokeless flame.

[A sannyasin from Ethiopia said he had difficulty in communicating with friends, as he felt that they tended to make him feel in the wrong, so that he would doubt himself even when he felt himself to be right sometimes]

The first thing: there is nothing like right or wrong. It depends. It depends on the standpoint. There is not something very solid about which one can decide that this is right and that is wrong. There are no such values. The same thing can be right to one person and wrong to another, because it more or less depends on the person. The same thing can be right in one moment for a person, and in another moment it can be wrong because it depends on the situation.

But we all carry a hangover, a hangover which has been implanted in us for centuries, as if there is something right and something which is wrong. You have been taught in aristotelean categories. This is right and that is wrong. This is white and that is black. This is God and that is devil. These categories are false. Life is not divided into black and white. A lot of it is more like grey.

And if you see very deeply, white is one extreme of grey and black is another extreme, but the expanse is of grey. So one can see it as white and one can see it as black. It is as if a glass is there, half full, half empty. Somebody says it is half full and this is the truth and somebody says it is half empty and this is the truth... and they start fighting.

All arguments are more or less like that. Reality is more grey. It has to be so because it is not divided anywhere. There are no watertight compartments anywhere. This is a foolish categorisation, but it has been implanted in our mind. We always say that this answer is right and that answer is wrong.

This whole evaluation is absurd and nobody has the right to decide – neither you nor your friends. You have to decide for yourself and they have to decide for themselves. So don't interfere in their life and don't allow them to interfere in your life. I am not saying that you will do something today and that tomorrow you won't feel that it is wrong. But I still say that yesterday it was right. You understand me?

Just the moment afterwards you can feel that it was wrong, but this is not you of the moment before. One moment has passed; now your standpoint is different. Now you are looking at it in a different way. You have become more experienced. At least you have that experience that you did not have before you decided. It may look wrong. Tomorrow again it may look right.

So, right and wrong go on changing continuously. Then what to do? If somebody wants to decide absolutely, he will be paralysed, he will not be able to act. If you want that you act only when you

have an absolute decision about what is right, you will be paralysed. You will not be able to act in life. One has to act and to act in a relative world. There is no absolute decision, so don't wait for it. Just watch, see, and whatsoever you feel is right, do.

[Osho said that whenever one suggested a way to others, it should be with the understanding that this is only your standpoint and may not be right for others. One should not try to impose anything on anyone. This, Osho said, was what he regarded as the religious quality.

If friends did not accept one's advice, one should not feel offended but be able to allow others to have freedom in their decision. Nobody in fact follows anybody else because the final decision has to be taken by the person himself. Even if one follows one's friend's advice, if things went wrong, the blame could not be put on the friend because it was one's own decision ultimately.

When friends offered advice, one should listen carefully....]

One of the great things to be learned is listening. Listen very silently. Just don't listen indifferently. Don't listen as if you want them to stop and you are just listening to be polite because they are your friends. It is better in that case to tell them not to say anything because you are not in the mood to listen.

But if you are listening, really listen, be open, because they may be right. And even if they are wrong, listening to them will enrich you. You will know more sides of the same thing, more viewpoints, and it is always good to learn. So listen well but always decide on your own.

Once a person has this relative understanding and drops absolute nonsense, things become very clear and easy. Otherwise people are very absolutistic. They think in terms of absolutes: this is truth and whatsoever is against it, is wrong. This has crippled the whole earth – Hindus and Mohammedans and Christians fighting because everybody claims the absolute truth. Nobody has any claim on it. It is nobody's monopoly.

Truth is vast. Infinite are its facets and infinite are the ways to know it. And whatsoever we know is limited; it is just a part.

Never claim for the part as if it is the whole and then you will never be in trouble. Watch every word that you speak. Our language is such, our ways of speaking are such, that knowingly, unknowingly, we make absolute statements. Never do that. Use 'perhaps' more. Hesitate more. Use 'maybe', 'perhaps' more, and allow the other every freedom to decide on his own.

Try it for one month. You will have to be very alert, because it is a deep-rooted habit, but if one is alert it can be dropped. Then you will see that arguments drop and then there is no need to defend. And always remember that it is possible that tomorrow you may think something was wrong, but you have changed.

That's why I say that repentance is impossible. The person who committed it is not the person who is repenting. They are two different moments, absolutely atomic and unconnected. So there is no point in repenting. There is no point in thinking again and again about the past. What has happened has happened. Whatsoever you think now is not the point.

[Osho said that it was just as when one was sitting for an examination. Once outside the room, when one was more relaxed, collected, one could review and repent for what one had done, but in the moment you were answering the paper, you were doing what was right in that moment.]

So each moment has its own validity. No other moment can cancel it. You cannot cancel the past. Whatsoever you did in that moment was right in that moment. It was meant to be so. It was all that could happen and it happened; otherwise was not possible. You being you it was going to happen that way. So now there is no point in crying and weeping and repenting over it. Now you are more experienced. Next time remain alert so that the old thing is not repeated, that's all.

For one month, try, and then tell me. There is nothing to be worried about.

CHAPTER 3

30 June 1976 pm in Chuang Tzu Auditorium

[A sannyasin, said she was unable to communicate with her sister, who is also here. She said she felt her sister had some jealousy towards her which she did not understand.]

There may be many hidden things involved. Some childhood jealousies are bound to be there. You repressed them, she repressed them, because we are taught to be nice to each other, and that is one of the most dangerous things. We are taught that one has to be nice to one's sister, to one's brother. The emotions are repressed and one is not honest with emotions.

Now that you are meditating, those emotions will bubble up and they will bubble up in her also. So you will have to pass through a period in your childhood that you missed. But there is nothing to be worried about. It is natural, because all that is repressed and inhibited will start being expressed. So you will lose communication.

In fact, it never existed. Just being polite is not communication. Just being nice is not enough for communication because if you are repressing something, communication is superficial, just verbal. You are simply making empty gestures, just meaningless motions. You can say 'hello' to a person without saying 'hello'. You can smile towards a person without smiling at all. You can talk and be pleasant, as one is expected to be, without being pleasant at all. This whole gesture may be a deep avoidance. Your politeness, your niceness, your goodness, may be just an armour because you are afraid that if you become true, the emotions that have been repressed will bubble up. And the other person is also trying to be nice. She is as afraid as you.

So it can appear that there is communication but there is not. If there were, then meditation would have made it even deeper. If there were any communication, meditation would have made it a communion, something deeper than communication. But if it is not there, meditation would make you aware of it.

That which is not can be taken away. That which is not is always taken away by meditation because it is false, and meditation is an effort to be true, authentic. That which is, is always enhanced by meditation. That which is not, is always taken away. That is the meaning of Jesus' saying, 'Those who have will be given more, and those who don't have, even that will be taken away.'

So, in effect, it is better because now you are becoming aware of a reality that you have avoided your whole life. Brothers, sisters, only appear to be nice to each other. Otherwise they are enemies because they are the first competitors.

In a small house, when the first child is born, he is the whole and sole. Then comes the next child. He starts competing; competition is natural. This child wants more attention and the first child feels offended by the presence of this child. He feels as if his monopoly is broken. And it is natural that the mother may pay more attention to the new child; the new child needs more. Then jealousies will arise.

When there are many children in a house, it is bound to be that one child will get more attention than others. There is going to be a hierarchy; that's how the mind functions. The mother may love one child more, the other a little less. There are pets, because the mother is also human. You cannot expect that she should love absolutely equally; that is not possible. She may pretend. She pretends hard, but children are very perceptive. They can immediately see that somebody is liked more, somebody is liked less and that this pretension is just bogus.

Then an inner conflict, fight, ambition arises. Each child is different. Somebody is very talented, somebody is not. Somebody has a musical talent, somebody has not. Somebody has a mathematical talent and somebody has not. Somebody is physically more beautiful than the other or one has a certain charm of personality and the other is lacking in it. Then problems arise more and more, and we are taught to be nice, never to be true.

If children are taught to be true, they will fight it out and they will drop it by fighting. They will be angry, they will fight and say hard things to the other and then they will be finished, because children get rid of things very easily. If they are angry, they will be angry, hot, almost volcanic, but next moment they are holding each other's hands and everything is forgotten. They are very simple, but they are not allowed that simplicity. They are told to be nice, whatsoever the cost. They are prohibited from being angry with each other: 'She is your sister, he is your brother. How can you be angry?'

Those angers, jealousies and a thousand and one wounds, scars, go on collecting. One day later in your life, if you come across something like meditation, then they will all bubble up. That's what's happening. So this time, please don't repress them again. Now face the situation this time. If you are angry, if she is angry, then be angry. Fight it out. Finish it! Say things that you always wanted to say and have not said, and she should say things she always wanted to say and did not because both of you were playing the game of being nice. Drop that nonsense and immediately you will see – if you can face each other in true anger, jealousy, if you can fight it out – immediately after it, in the wake of it, a deep love and compassion will arise. And that will be the real thing. Then communication will be possible.

So this is a great opportunity. It looks difficult, but if you can face it, something of tremendous value will happen to you. Once you are at ease with your sister, something like a block will drop

from your chest. That will help you to be more communicative with others also because your whole communication is blocked. It will help you in all directions: with your friends, with your lover, with parents, with the whole society. You will start feeling different. You are carrying something, she is carrying something. Now be courageous and face it. Talk it over with her.

And don't be dishonest. Bring the whole thing out. Pour out your whole unconscious and tell her, request her to also pour out hers. And this can be done only when you are hot. It can never be done when you are cold. When you are heated and boiling, things come out. When you are cold, they freeze, they cannot flow. When you are hot, you become liquid. When you are cold, they become solid.

So what I am telling to you, tell her and have a good encounter with her. You and she will both be unburdened and both will be benefited. This time, let truth be the goal – not etiquette, not formality. Just open your heart and let her also open her heart. And after it, as if a storm has passed, a great silence arises and that silence will make you communicative. Even communion is possible.

It will happen... just have a little courage.

[A visitor says: I would like to make your teaching alive in me.]

That can be done... and can be done very easily because my teachings are not difficult. They may appear difficult because we have become almost incapable of understanding simple things. The obvious has become almost impossible to see.

My teachings are very obvious, very simple... almost like no-teaching. You can live them very easily. The problem will not arise from your being; the problem can only arise in your head.

If you tend to be intellectual, it will be difficult. Life is simple, non-intellectual. The whole problem of man is metaphysics. Life is as simple as a roseflower – nothing complicated about it... and yet mysterious; nothing complicated about it... yet no possibility to comprehend it through the intellect. You can fall in love with a roseflower, you can smell it, you can touch it, you can feel it, you can even be it, but if you start dissecting it, then only something dead will be in your hands. The life would have gone.

Life does not tolerate dissection. Life does not tolerate analysis. My teaching is as simple as a roseflower or a rock or life. If you start dissecting it, categorising it, making a philosophy out of it, a creed or a dogma, then things are very complicated. It is almost impossible because you will find so many contradictions in me that you will go crazy.

But if you can put your mind aside a little and can look directly into me – just as if you are watching a flower or listening to the birds – then it is very easy, very simple.

Be here and meditate because meditation will be helpful. And have you done any groups before? They will be helpful, because as I see it, the modern mind cannot go directly into meditations. Something very block-like has happened to the contemporary mind – and not to one person; it has happened to the modern mind as such.

In the past people used to go directly into meditation. There was no need to do anything first because there was no blocking. Energies were flowing. Any moment one could move into meditation. There was no intrinsic contradiction. But the modern mind has become too logical, too rational, and is caught in the net of logic.

Because of this, much repression has happened, because logic is a dictatorial force, totalitarian. Once logic controls you, it kills many things. Whoever is against it, is simply destroyed. It is like Adolf Hitler or Joseph Stalin. It does not allow the opposite to exist, and emotions are opposite.

Love, meditation, is opposite to logic. Religion is opposite to reason. So reason simply massacres them, kills them, uproots them.

Then suddenly you see that your life is meaningless because all meaning is irrational.

So first you listen to reason and then you kill all that was going to give meaning to your life. When you have killed and you are feeling victorious, suddenly you feel empty. Now nothing is left in your hand, only logic. And what can you do with logic-chopping? You cannot eat it. You cannot drink it. You cannot love it. You cannot live it. It is just rot, rubbish.

Groups help very much. They bring you back to your body and they bring you back to your emotions, to the honesty of the emotions, the sincerity of your anger. Have you watched a small child really in anger? How beautiful he becomes, and how true and how strong and what a force... as if he will destroy the whole world... and just a tiny child! But on the wave of anger he feels powerful, radiant.

Have you seen a lover? Suddenly the energy passes into a new dimension... so graceful, so tender, so soft, so caring. If a lover just passes by your side, you will see that a certain breeze has moved around you, caressing you, giving you a taste of love. But these are all irrational forces.

One needs now to move first into the body, into the emotions, into the heart, and then again one is flowing, and then meditation becomes possible. So be here and do a few groups.

And take a jump into sannyas...

Just meet sannyasins, talk about sannyas, feel it. It will be helpful.

It will bring you into deep contact with me. It is just a gesture – a gesture that you are ready to go with me wherever I lead... just a trust, nothing else. Just a small gesture of trust that you are ready to put aside your mind and to follow. Meditate over it...

[The Tao group was present tonight.

The group leader said: It's been a low energy group and there wasn't much happening for the first three days or so. Just on the last day things started to move. But I was at a loss part of the time as to what to do, just how to move them.]

Sometimes a group is a low energy group. There is nothing wrong in it. You have just got soft people. So don't think that anything is wrong with low energy. There is nothing especially right with high energy, and nothing especially wrong with low energy.

You can use high energy as a destructive force. That's what high energy people have been doing all over the world, all through the centuries. The world has never suffered from low energy people. In fact they have been the most innocent people. They cannot become an Adolf Hitler or a Stalin or a Mussolini. They cannot create world wars. They don't try to conquer the world. They are not ambitious. They cannot fight or become politicians. In fact they are the most human beings in the world.

Nothing is wrong in low energy. In fact they are very good people – very soft, very graceful. Low energy is wrong only if it becomes an indifference. If it remains positive, nothing is wrong in it. The difference is as if somebody is shouting – then it is high energy; and somebody is whispering – it is low energy. But there are moments when shouting is foolish and only whispering is right. There are a few people who are attuned to shouting and a few who are attuned to whispering.

So when you feel that a group is low energy, you have to manage it a different way, that's all.

... It is very easy to tackle a high energy group, very easy, because people are exploding with energy so many things seem to happen. It is very difficult and delicate to tackle a low energy group. You have to be very very soft and very alert because those people are not exploding with energy. They can grow slowly but they cannot take jumps, so more patience is needed; more tenderness, more caring is needed.

Next time you feel that a certain group is a low energy group, just relax. If the leader becomes tense, everything is lost. With a low energy group, you also become low energy. You are not a low energy type so it will create a little trouble. Relax and let things move; don't force. Even if they fall asleep, good. Then sleep is the right thing in that moment. Allow them. Simply help and help very very softly; don't push. If you push they will become defensive. A low energy person cannot be pushed into anything. He can be, at the most, persuaded. He can be seduced but you have to be very delicate about it.

A low energy group is a feminine group. What do you do with a woman with whom you have fallen in love? You court her, you persuade her. By and by you approach her. If you suddenly jump on her and ask her to come with you to bed, she will scream and call the police! The feminine mind doesn't work that way. Ways of persuasion, courting, are needed.

If it is a low energy group, just imagine that there are women all around you. Forget about men – and start courting and persuading them. Tao is basically for low energy people. The whole philosophy of Lao Tzu, the whole standpoint of Tao, is a feminine standpoint. Persuade, don't force.

Lao Tzu says, 'When the king is best, nobody knows who the king is.' People tend to forget. When people don't even remember the name of the king, then the king is the best. When people know who the king is, he is number two, not the best, because he must be doing something which makes him famous. Then he belongs to the second category, not the first.

When the people are afraid, and not only know and respect the person but are afraid of him, then he is of the third category, the worst. Lao Tzu says that when the king is of the first category, he goes on doing things and people think they are doing those things, because he is so silent and soft that even if he is doing something, others think it is they who are doing because he never comes to the

front. He is just like the roots of a tree hidden underground. Nobody knows about it. He is not like the flowers on top.

Things that will happen with a high energy group on the first day, will happen on the fourth with a low energy group. At least three or four days difference will be there, but it is nothing to be worried about. Things happen slowly with a low energy person but they stay longer once they happen. Things happen faster with a high energy person, but they go faster; as fast as they come, the same way they go.

You can convert a high energy person immediately but you cannot rely on him because anybody else can convert him as easily. As he can be convinced by you, he can be convinced against you as easily. A low energy person moves very slowly, but he moves, and once he is with you, he is with you; you can rely on him. So try this next time.

And this has to be decided deep in your mind. Don't say anything to anybody, but in the four hours of the first day decide what type of group you are in and then follow that. If it is a high energy group, push and pull them, because if you go softly with a high energy group, you will be at a loss because they will simply feel bored. They need excitement. They need something great to happen instantly. So you can wrestle with them.

But if you feel that the energy is low, you are not to wrestle, because if you wrestle with a low energy person, he feels as if he is being raped. Court him.

Don't be worried... I will be working.

[A group member said that he had enjoyed the group and didn't feel it had been low energy. He was aware of a tension, a tightness across his chest, since he returned to Poona from the West. He felt it was associated with not feeling as open and trusting as before.

Osho checked his energy.]

Very good. It will go. But you have to understand it, because not knowing it well, it can come again. Whenever you are trusting, you will be relaxed, and whenever you allow any doubt, you will become tense in the heart – because the heart relaxes with trust and shrinks with doubt.

Ordinarily people are not aware of it. In fact they continuously remain shrunk and contracted at the heart, so they have forgotten how it feels to be relaxed there. Knowing no opposite, they think that everything is okay, but out of one hundred persons, ninety-nine live with a contracted heart.

The more you are in the head, the more the heart contracts. When you are not in the head, the heart opens like a lotus flower... and it is tremendously beautiful when it opens. Then you are really alive and the heart is relaxed. But the heart can only be relaxed in trust, in love. With suspicion with doubt, the mind enters. Doubt is the door of the mind. It is like bait. You go fishing and you put out bait. Doubt is the bait for the mind.

Once you are caught in doubt, you are caught with the mind. So when doubt comes, even if it comes, then too it is not worth it. I'm not saying that your doubt is always wrong; that I'm not saying.

I'm the last person to say that. Your doubt may be perfectly right, but then too it is wrong because it destroys your heart. It is not worth it.

For example, you are staying in a strange room with somebody, a stranger, and you have doubts as to whether he is a thief or unreliable. Is it okay to sleep with this man in the room? Even if he is a robber or even if he is a murderer, then too the doubt is not worthwhile.

It is better to die in trust than to live in doubt. It is better to be robbed in trust than to become a millionaire in doubt. A person who robs your riches, robs nothing. But if you doubt, you lose your heart.

So when I say trust, I don't mean that trust will always prove right; I'm not saying that. Many times trust will put you into many difficult situations, because the more you trust, the more vulnerable you become. And the more you trust, the more you become a victim of people who are ready to deceive. They want trusting people otherwise they will not be able to deceive anybody.

But still I say be deceived. That is not as costly as being doubtful. If one has to choose and there are only two alternatives – to be deceived or to be doubtful – it is better to be deceived. Once this is decided then doubt cannot catch you.

Doubt is powerful because it gives you cleverness. Doubt is powerful because it says to you, 'You will be unprotected. I will protect you.' The doubt says, 'I am not against trust. Trust, but first observe. First be doubtful and then trust. When you are convinced that there is no possibility of being deceived, then trust.' Doubt never says, 'I am against trust.' No, doubt always says, 'In fact I am trying to help you to find someone to trust. I am just a servant to you. If you listen to me you will be able to find somebody whom you can trust.'

But you will never find the right person because once you have become accustomed to doubt, it is a chronic thing. Even if you come face to face with God, you will continue doubting. It has nothing to do with the person outside. It is just that you have a habit. You cannot relax it immediately. If you have been protecting it and watching it and feeding it for your whole life, you cannot put it aside.

Many times trust will create very insecure situations, will lead you on dangerous paths. You will become more vulnerable, will be easily cheated and deceived. But still I say that whatsoever the cost, trust is the only treasure to be protected.

And now you will understand this, because your heart will immediately show you what is going wrong with your system. It is a good indication that you are able to feel trust and doubt and their impact on you.

So whenever you feel that something is contracting in the heart, immediately look inside – doubt has arisen somewhere. Somewhere you have lost contact with your trust. Somewhere you are no more in tune with life. You have become separate.

Doubt separates. Trust unites. And when you are united, the heart flows well, in a rhythm, harmonious. That's what I call being holy. To be in the heart and the heart flowering – that's what a holy man is. To be in the head, calculating, clever, is to be unholy.

So just watch it and don't lose this indication again. Good.

[A sannyasin who is a primal therapist said: My mother tried to suffocate me when I was three months old. I know that through Primal therapy and through psychic people who were able to confirm it.

Osho checks his energy.]

It has left a deep scar, but once you become conscious about it, it can be dissolved. Scars exist only unconsciously, and you are perfectly conscious because your breathing moves perfectly into the same pattern it would have been in when you were being suffocated. So your body remembers it perfectly. Just being conscious about it is enough; it can be undone.

There is nothing to be worried about, but it has been there. That may be the cause why you cannot feel a deep trust towards life; that's why you are not flowing. The mother is the first experience of life, the mother is the first contact with the world, so whatsoever impact the mother leaves on you is the impact of the world. If you cannot trust your mother, then you cannot trust anybody. It is impossible. How to trust? If even your mother was trying to suffocate you, what to say about others?

So you are afraid. Because of that fear, energy is there but it cannot dare to make contacts with the world. But you are alert and it will drop. Just try an experiment, with any woman. You can look around and find any woman who reminds you of your mother. Go to her and tell her this is from me. Every day sit for fifteen minutes holding her hands, and tell her to be loving towards you. Just feel that she is your mother.

You need to be reconnected to your mother, that's all. Once that contact happens, you will start feeling flowing. Every night before you go to sleep, put this [Osho hands him a box] on your heart for two minutes so what your mother has not done, I will do. Then put this under your pillow and go to sleep. Very good.

[A group member says: ... I don't feel the need for something to happen.]

No, no, there is no need. And no need to think about it, because that's how the mind is trying to create a problem. Once the problem is there, you will be closed again. No need for a problem right now. Just enjoy that breeze that is passing through you. Enjoy this lightness that has happened to you and these moments of no problems.

[The group member adds: But I feel as if I'm losing my memory.]

Losing your memory! Nothing to worry about. It may just be that because you are feeling so light and at ease, you feel you are losing your memory. Nobody loses their memory that way. But the mind will not be functioning too much, that's why it feels light.

Don't be worried. The memory can be brought back. But don't miss these moments. Just live them, enjoy them. Look at the trees... at the sky... at the stars. Lie down on the earth and feel more and more open. Let life pass through you like wind.

And don't do any groups. Just join the music group. Sing, be light and delightful. And don't be worried that something should happen or has gone wrong or why don't you have any problems. The mind is trying to bring you back.

CHAPTER 4

1 July 1976 pm in Chuang Tzu Auditorium

[A visitor: I'm not sure if I want to take sannyas or not because I'm not sure exactly what it means. I'm not sure whether I can surrender because it would be putting you before Christ. And I know you speak much about Christ so I really don't know yet how I feel.]

Mm, I understand. If you understand Christ there is no problem. You can put him at the back. If you understand him, you will understand me and you can put me in front; there is no problem. If you don't understand him, there will be problems. Because Christ is not a person. It has nothing to do with Jesus, son of Joseph and Mary. Christ is a state of mind. If you love Christ, you will recognise Christ in me immediately.

To love Christ has nothing to do with being a Christian. It is a deep understanding of a certain state of consciousness. Christ is a state of consciousness, of silence, peace, bliss, of purity, innocence.

Look into my eyes and if you can see Christ, take sannyas. If you cannot see him, forget all about it.

[She asks: If I accept you, am I accepting you as being the same? It's not accepting one and rejecting the other?]

There is no rejection in religious life. Religion knows no rejection. If you accept me, you have accepted all those who have ever walked on the earth and have been religious – not only Christ but Buddha and Krishna also.

Religion knows no rejection. The very idea of rejection is non-religious. There is no conflict between Buddha, Christ and me. The conflict arises because of the churches and the organisations and the politics that goes on in the name of religion. Then there is conflict and even the Christ of the Protestants is different from the Christ of the Catholics.

[She adds: If I take sannyas, do I have to promise to always wear orange because I'm afraid that I won't keep it. I'm afraid to promise because I'd be afraid to break the promise.

Then wait, because the promise is there.

... Then wait, because any commitment should not be half-hearted. Once you commit yourself to me, you commit with your total heart. Then there is no problem about the future and what will happen and what you will do. That's not a problem at all. This moment is enough unto itself. Don't bother about the next moment. Who can say what will happen in the next moment? The next moment will be born out of this moment.

If you move deeply with me, your whole life, your whole future will be totally different. That very commitment will make such a great change, almost such a drastic change, radical, that you may fall in love, but you may fall in love with somebody other than whom you would have fallen if you were not committed to me.

Your whole understanding, your whole attitude, your vision of life will change. There is more of a possibility that you will fall in love with a sannyasin.

[She asks: But why do I have to wear orange?]

This is not the question. It is just that I am whimsical about it, eccentric [laughter].

... Just see what I am saying. I'm not explaining anything. I'm saying I am whimsical. You can say that you have gone mad with this man and this man is very eccentric about orange.

Everything in life need not be explained. We have no responsibility to explain anything to anybody. One can remain unexplained. And all that is deep is always unexplained. That which you can explain will be very superficial. There are things which you cannot explain.

If you fall in love with a person, how can you explain how you have fallen in love? Whatsoever you answer will look stupid – because of his nose, because of his face, because of his voice.... All that will not look worth mentioning, but there is something there in the person. These things may be in it, but that 'something' is bigger than all. That something is more than the total.

So if you fall in love with me, I have a few eccentricities and you have to suffer them, mm?

... Think about it... because to bring the future into the present is just a trick of the mind to postpone. Because who knows? Tomorrow you may die. Who knows about the future? I am not saying that in the future you have to wear orange. It is you who is raising the question. I am saying that you have to be in orange right now. Future – who knows what happens? The future is not predictable. And I am not in any way trying to dominate your future; no, not at all.

It is you who is raising the question and you are raising it for a particular reason. The reason is to weigh some excuse, to postpone something that is arising in your heart... something that you are feeling deeply, but the mind is creating a distraction about the future.

I'm not talking about tomorrow. I say be with me this moment and the next moment will come out of it. Once you are in orange you may not like any other colour ever, but that's another thing. Once you are in orange you will not be the same, so who knows what you may decide later on? There is no need to be worried about it.

[The new sannyasin asks if she should complete the last year of her bachelor's degree in religion and philosophy.]

It is good to continue and to finish it. It will be helpful. Philosophy cannot give much, but it can give you a framework. It can give you a certain language to understand things, a certain clarity about concepts. It cannot give anything existential, but it can give you an intellectual clarity. And it is good training. One should not think that anything is achieved through it, but it can clear the ground for something to be achieved. So, good... one year is there. You finish it.

[A sannyasin reports back about his fear of the dark. (see June 17th see 'The Cypress in the Courtyard'): he had been able to sleep alone in his room for the past seven nights and experienced very little fear. He said now his fear was revolving around his forthcoming return to the West....]

I am coming with you, so don't be worried. If you could be alone and sleep well for these seven days, there is going to be no trouble when you are gone. The contact has been made.

Just be happy for these fifteen days that you are here and enjoy as much as you can. Joy is the antidote for all fear. Fear comes if you don't enjoy life. If you enjoy life, fear disappears. So just be positive and enjoy more, laugh more, dance more, sing. Remain more and more cheerful, enthusiastic about small things, very small things. Life consists of small things, but if you can bring the quality of cheerfulness to small things, the total is tremendous.

So don't wait for anything great to happen. Great things happen – it is not that they don't – but don't wait for the something great to happen. It happens only when you start living small, ordinary, day-to-day things, with a new mind, with new freshness, with new vitality, with new enthusiasm. Then by and by you accumulate, and that accumulation one day explodes into sheer joy.

But one never knows when it will happen. One has just to go on collecting pebbles on the shore. The totality becomes the great happening. When you collect one pebble, it is a pebble. When all the pebbles are together, suddenly they are diamonds. That's the miracle of life. So you need not think about these great things.

There are many people in the world who miss because they are always waiting for something great. It can't happen. It happens only through small things: eating, taking your breakfast, walking, taking your bath, talking to a friend, just sitting alone looking at the sky or lying on your bed doing nothing. These small things are what life is made of. This is the very stuff of life.

So do everything cheerfully and then everything becomes a prayer.

Do it with enthusiasm. The word 'enthusiasm' is very beautiful. The basic root means 'god-given'. When you do something with deep enthusiasm, God is within you. The very word 'enthusiasm' means 'a man who is full of God'. So just bring more enthusiasm into life, and fear and other things will disappear on their own.

Never be bothered by negatives. You burn the candle and the darkness goes on its own. Don't try to fight with the darkness. There is no way because the darkness does not exist. How can you fight with it? Just light a candle and the darkness is gone. So forget about the darkness, forget about the fear. Forget about all those negative things that ordinarily haunt the human mind. Just burn a small candle of enthusiasm.

For these fifteen days, the first thing in the morning, get up with a great enthusiasm, 'God within', with a decision that today you are going to really live with great delight – and then start living with great delight: Have your breakfast, but eat it as if you are eating God Himself. It becomes a sacrament. Take your bath, but God is within you; you are giving a bath to God. Then your small bathroom becomes a temple and the water showering on you is a baptism.

So get up every morning with a great decision, a certainty, a clarity, a promise to yourself that today is going to be tremendously beautiful and you are going to live it tremendously. And each night when you go to bed, remember again how many beautiful things have happened today. Just the remembrance helps them to come back again tomorrow. Just remember and then fall asleep remembering those beautiful moments that happened today. Your dreams will be more beautiful. They will carry your enthusiasm, your duality, and you will start living in dreams also, with a new energy.

In these fifteen days, make every moment sacred. Then go – and don't be worried, I am coming with you.

[A sannyasin said she was concerned about her husband, as he was suffering from a serious illness. Osho advised her to wait for the results of tests and said in the meantime that neither of them should be worried....]

One thing we have always to remember is that death is part of life, mixed with life. It is always there. One may be perfectly healthy and one can die. So death has to be accepted; that is not a big problem. We can postpone it, but death is going to happen. So, as a fact, death has to be accepted. There is no need to be afraid about it.

Everybody is going to die sooner or later, so basically it makes no difference. Once this understanding is there, one accepts everything. Not that he is going to die. There is no problem right now.

Let the tests come and we will see what can be done. This is the fourth time that the disease has happened?

So when we could win over it four times, why not a fifth? This is what I say: you can look at it in two ways. You can say that the person has been ill four times and now a fifth so it seems difficult to survive. Why not look at it positively? Four times he was able to win, so why be afraid? He can win the fifth time.

To me, death is not the problem. The basic problem is not to reject anything. If death comes, it comes – today or tomorrow or the day after tomorrow.

Have you heard the name of Gilgamesh? It is an old epic, an Akkadian epic, the epic of Gilgamesh.

He was a king, and up to his mid-life he lived as the whole of humanity lives – without even being conscious of death. Not that he had not known death. Many people had died, but he was in the common illusion – as is the whole humanity – that death happens to somebody else and not to him. So he lived unconsciously and death was never a problem.

Of course people were dying – he had seen many people die; he had been to the battlefields – but it had never penetrated deeply. The arrow had never hit his own heart. He knew in general that death happens, but he was not aware that it was going to happen to him in particular also.

It is natural logic. You always come across somebody dead, never across yourself dead. It is always somebody else who dies, so why be worried? Others die – you never die.

But one day he was sitting on the bank of the river Euphrates and he saw many corpses floating; a great epidemic has spread and people were dying like flies. There was no way to bury or burn them because so many people were dying that there was nobody to bury them. They were simply floating in the river – dead bodies, stinking. That hit him hard and for the first time he became aware: death is going to happen to me also. How long can I survive? That day he really became a man.

Heidegger says, 'A man is a being-towards-death.' Animals die, trees die, birds die, but they don't know anything about death. It is only man... the frailty of man that he knows that he will die.

It is something tremendously valuable, because if you don't know that you will die, you cannot live rightly. In the background is death; then the figure of life becomes completely clear. It is just as on a dark night the stars shine clear. In the day they disappear because the contrast is not there. Heidegger is right when he says, 'Man is a being-towards-death.'

Up to that moment Gilgamesh had lived like an animal. That moment he became a man. A revolution happened. He started thinking that he was going to die and something had to be done. But what to do? He visited wise people, he consulted scriptures. The other thing he found was that you can do something very significant so that your name becomes immortal.

You cannot remain in history but your name can become immortal; that's all that is possible. So he was happy – at least something was possible. 'Maybe this body will go but my name, "Gilgamesh", will live. I will do something: I will write poetry or I will paint or create a beautiful palace or something that history will have to take note of.'

He was happy with that thought. Many men live with that thought – just somehow to make their name immortal. That's a way to avoid death again.

But then one of his closest friends died. He was his only friend. Now death had happened very close. Those dead bodies in the river were strangers. There was no relationship, no emotion involved. He was deeply involved with his friend. He was a very very close, intimate friend and he had died.

Suddenly a second revolution happened. He started thinking, 'Even if now my friend's name lives, I will remember him, but what does that matter? The man is gone. I will remember him, I will cherish his memory and continuously think about him, but what does it matter whether I remember or not? The man is gone. So even if I am remembered by thousands of people, I will be gone. It is all the same whether they remember me or forget me. It does not give me life.'

Then he was very much afraid. Another illusion was broken. He started searching in the mountains, in the desert, for somebody who knew the secret of immortality. After many journeys wandering all over the earth.... And those journeys were very arduous. Gilgamesh went everywhere; he became very old and ancient, but he continued on his quest....

Finally he came across a man. who, it was known, knew the secret of immortality. The old man said, 'Yes, you can become immortal. The secret is there, just in front of me, in that bush. You can eat some fruit from that bush and you will become immortal. But nobody has become immortal up to now. The secret is there but something always happens. One never reaches to that bush.'

Gilgamesh laughed and said, 'This is absurd. The bush is just a few feet away. What is the problem?' He ran, and he was just reaching out to the bush when a snake came and Gilgamesh was bitten and died before he reached the bush! So Gilgamesh is a failure... but the epic is beautiful.

It is the whole of humanity's quest. In the first part, humanity lives like animals, not knowing. Many die in that stage. The second part, people become aware – painters, poets, philosophers. Then they start trying to create some type of immortality to substitute. Many die with that. Then in the third part, a few become aware that even your name's immortality makes no sense. They start searching, like Gilgamesh, for some secret to be immortal. But that too proves a failure, so the whole quest is a failure.

In fact death has to be accepted. And once you have accepted it, then you have transcended it.

So it is going to be a great experience for you and Chinmaya both. Whatsoever happens, just accept it as peacefully as possible. Not that he is going to die; don't misunderstand me. He may survive, because I feel he still has enough stamina to overcome the illness. But whether he survives or not, that is irrelevant. One day he will have to die. One day you will have to die. One day I am going to die. So death has to be accepted.

Whenever death knocks at your door, in any way, accept it. That very acceptance will change your whole being. And remain happy. That is arduous, but remain happy. That will be helpful for him. Don't become sad. That is very ordinary to become sad about death.

When death knocks, be happy. And if somebody is going to die, then give him a beautiful goodbye, mm?

CHAPTER 5

2 July 1976 pm in Chuang Tzu Auditorium

Anand means bliss and Rudra is one of the names of Shiva. The Hindus have a trinity of gods. Brahma is the creator god, or God's creative function. Vishnu is one who maintains the existence, or God's maintaining function. And Shiva or Rudra is one who destroys the world when it is no more needed; God's destructive functioning.

Each creation needs destruction, and without destruction there is no creation. That is one of the most beautiful concepts ever evolved because it combines both the polarities. So Rudra is the function of the divine of destruction. The very word means wildness, chaos, because each creation is out of chaos. So it is not negative in the western sense. It is very positive.

If you really want to be born, you will have to die. That death is very positive. If you want to make a new house, you demolish the old. That demolishing is very very positive, because without it the new will never happen.

So Rudra is the god who goes on destroying that which has become old and is no more needed. It is a very revolutionary concept. The christian concept of creation is as if it happened once, forever. Somewhere in the past God created the world and since then He has not bothered with it. There has been no connection, no live connection.

But the hindu concept is that God goes on creating continuously. It is not that in some moment He created the world. The creation is continuous and eternal. Right this moment He is doing the creation, so He is more like creativity than like a creator. Of course when He continuously creates, He has to destroy. So whatsoever has become useless, whatsoever becomes mechanical, whatsoever becomes old, is destroyed.

I give you this name, Rudra, to be creatively destructive. Whatsoever you feel has become old, is of no use, that you just go on carrying out of habit, destroy. Go on destroying the past so the future is

allowed to be. Go on destroying the junk that the past accumulates naturally, so that the future can have space within you and can enter you.

[The new sannyasin describes his experiences being here; tears and laughter; no sexual energy; watching his mind like a movie: It felt good but I'm just wondering what is happening.]

There is no need to know – let it happen. Everything is happening as it should. Don't be worried about sexual energy. I can see that you are very soft, not gross, and that your sexual energy will be expressed in softer forms – warmth, love, affection; not even love... affection, friendship. It will not be grossly physical, but it is perfectly good.

You can start from a higher level; your work can start from a higher level. Everybody has to come to that level, but people have to start from where they are. So it is good... you should feel happy about it. Remember that many people are at the very gross level so they can make you feel guilty – as if something is wrong with you. Don't be worried. They are in the majority, so if you say you don't feel sexual, they will say that you are inhibited, repressed, this and that.

Freud has done a great service and also a great disservice – a great service to free, liberate people from inhibitions, but he has done a great disservice also. If somebody is not grossly sexual, a certain condemnation arises. One starts thinking that something is wrong: 'I am blocked, frozen, inhibited, repressed.' One starts feeling that something is wrong.

The whole wheel has moved to the-opposite polarity. Before Freud, people were very very guilty about sex. For centuries, in the West particularly, people lived under a very wrong notion of sex being the sin, so when sex was felt, they would feel guilty. Freud turned the whole wheel. Now if people don't feel sexual, they feel guilty – but guilt remains.

So never be worried about it. It is perfectly okay. You have a very very soft energy, moving on a higher stratum, more close to the heart centre than to the sex centre. Allow it, because one can force it downwards. That will be very very foolish. People try to bring it up and you are already there, near the heart centre, so help it to go higher. And everything is perfectly good. Good.

[A sannyasin describes a satori: I experienced something like a temporary enlightenment, and I recognised that nothing I can do can make any difference to anything – to what can happen to me. So I've been very lazy and my mind has just sort of closed up. There's no real moving ahead, no experience.]

Nothing to worry about... but you start meditating. It is perfectly right. There is nothing you can do. It happens when it happens, but by your doing you prepare the way for it to happen. You cannot force it to happen. It is not a cause and effect thing – that you do something so as an effect it has to happen. It is not that way. But you do do something; you prepare the way for it. You can do something which can hinder the way. It happens when it happens, but if you are not ready, you may by-pass it and you may not even recognise it.

Many people come near the first glimpses of satori, samadhi, enlightenment, in the natural course of life, but they cannot recognise it because they are not ready for it. It is as if a very great diamond is given! to someone who has never heard about diamonds. He will think it is a stone because he has no way to recognise it.

One has to become a sort of jeweller so that one can recognise. When it happens, it happens only then. There is no way to force it and to manipulate it. You cannot make it happen, but if it happens you will be ready to recognise it. If you stop meditations your readiness will disappear. Continue meditations so that you are ready, you are throbbing, waiting, so that when it passes by your side you are open to receive it.

It may have passed by you many times, but since four days ago you have become a little alert about it. That is because of your meditation. If you stop your meditations completely you will lose that capacity. So continue and don't be lazy. And when I say to go on meditating, I don't mean that by meditating, enlightenment is going to happen. That I'm not saying. I am saying that you will be ready. When it happens you will not miss it. You will absorb it. You will drink it to the very last. You will become filled by it.

[The Primal Therapy group were at darshan tonight.

In describing the dynamics of Primal therapy, Osho has said:]

Once something is exposed, it evaporates. Hide a thing and it remains with you. It is just like taking the roots out of the earth. Once you have exposed the roots to the air and to the sun, the tree is dead. If the roots remain deep down in the earth you can go on cutting the tree again and again, but again it will sprout.

Never fight with branches. The whole effort in these groups is to make you alert not to fight with branches and with leaves. It is futile. Bring the roots up and see what exactly is the problem.

Primal therapy simply means taking people back to their childhood. They will have to relive it again in imagination and whatsoever has remained incomplete will have to be completed in imagination. Then those problems will disappear.

[Osho checks the energy of a group member and said that he had been affected by the loss of his mother....]

It is very difficult for a child to be genuine and happy without the mother. If the mother is lost in the early childhood, it is almost as if the juice disappears from the child. He becomes dry. That's why you feel like a monk.

The mother is not just a caretaker. She is not only giving you food, she is giving you a life energy. She is continuously pouring her love into you. Her affection makes you feel that you are loved, needed, appreciated, that you are valuable, that without you somebody is going to be very very unhappy. Your smile is significant. It makes others smile.

Once the mother is not there, the child is cut off from existence. Others will take care, food will be taken care of, everything will be okay, but there will be no one who feels tremendously happy just because you are there. Just your being makes somebody tremendously happy. The child starts feeling as if he is a sort of a burden. People are taking care of him, but he feels not needed. It would have been better if he were not.

Those very indirect, subtle feelings, enter into the heart and they make one dry. That's what has happened. But in a way it is simpler to solve than if it were a karmic chain, because just reliving it you will become alive again. Just recognising the fact that this is what has happened, the whole load will disappear.

You need some meaning in your life. If the mother is missing, the meaning is missing. If meaning can be caught hold of again, you will find that the existence has become your mother.

Just the other day I was reading a sentence of Jean-Paul Sartre. He thinks that man is an impotent passion, a futile passion. Failure is certain. There is no meaning. Life is just accidental, not going anywhere. He says that life is like a child who is asleep in a train and is awakened by an inspector who wants to check the ticket, but the child has no ticket and no money either to pay for it. Not only that, the child is not at all aware of where he is going, what his destination is and why he is in the train. And the last but not the least, the child cannot figure it out because he has never decided to be on the train in the first place. Why is he there?

This situation is becoming more and more common to the modern mind because man is somehow uprooted, meaning is missing. One simply feels, 'Why? Where am I going?' You don't know where you are going and you don't know why you are in the train. You don't have a ticket and you don't have the money to pay for it, and still you cannot get out of the train. There are guards who won't allow you to jump out of it, because to commit suicide is a great crime. You are neither allowed to go out of the train nor do you see any point in being in the train because you don't know where you are going and you never decided to be there in the first place. Everything seems to be chaos, maddening.

This has happened because roots in love have been lost. It is not only your case. It is obvious that your mother died, but don't feel sorry for yourself because of it, because people whose mothers are alive are in the same boat; sometimes even in a worse state. Motherhood has somehow died. It is not a question of a mother dying. Motherhood has disappeared. Love has disappeared. People are just living loveless lives... somehow pulling themselves. So what to do?

I know that everybody one day feels like a child in a train. Still I don't say that life is going to be a failure, because in this big train there are millions of people fast asleep, but there is always somebody who is awake. The child can search and find somebody who is not asleep and snoring, someone who has consciously entered the train, someone who knows where the train is going, or at least knows where he is going. Being in the vicinity of that person, the child also learns the ways of becoming more conscious. That's what is needed for you.

Become more conscious, because whatsoever happened, happened, and whatsoever has not happened, has not happened. There is no point in being too puzzled about it. Just become more conscious and have a look at your past life very deliberately, without any justification, rationalisation – just naked facts. Allow that movie of your past life to come across your eyes again and again.

Make it a point every night before you go to sleep, for half an hour start again from the very beginning. Don't go backwards; start from the very beginning. Start from the first thing in your life and then move towards the point where you are. You will be surprised – many many more new points will be bubbling up. By and by you will be able to remember further back, further back.

One day you will remember the day that you were born out of the womb. The day you remember that and you pass through that agony and pain, there will be the primal scream. The goal is to come to the primal scream, because it is such an agony that it became the first repression by the mind. That is at the very base of the mind. Once that repression is dissolved, you have a totally new mind, a new orientation, fresh.

Once you are free of the past and the dryness of the past, you will again feel flowing, alive, again a child full of wonder, surprise, meaning, poetry, mm? It will happen.

[A group member says: I feel that I'm really resisting letting go of control. The last thing I want to do is to suffer. I'm really seeing the games I play...]

Nobody wants to suffer, but we carry the seeds of suffering within us. The whole point of working on oneself is to burn those seeds. The burning may give you a little suffering but it is nothing compared to your whole life of misery. Once those seeds are destroyed, your whole life will become a life of delight. So if you are just avoiding suffering and avoiding facing suffering that is inside you, you are creating a situation in which through the whole of life you will be full of suffering.

So in fact you are not gaining anything, you are losing. In a group it is a deliberate effort to bring your wounds to the surface. It is surgical and therapeutic. Once they come to the surface they start healing. It is a healing process. But I know that when you have a wound you don't want anybody to touch it. You don't in fact want to know that you have it. You want to hide it, but by hiding it, it is not going to heal. It has to be opened to the sunrays, to the winds.

It may be painful in the beginning, but when it heals then you will understand. And there is no other way to heal it. It has to be brought to consciousness. Just the very bringing to consciousness is the process of healing. So don't play these games, because you are the loser. You can never win.

Five days are enough. Just drop these games and for five days just see. If you want to go on playing, it is for you to decide. It is nobody's business.

[The sannyasin answers: I feel that I've been trying but the effort doesn't really...]

No, you are not trying. That may again be a game. You pretend that you are trying. Otherwise there is no problem, no problem at all. Once you understand that you don't want to play the game, finished. Tomorrow morning it can happen. Tomorrow morning come with the decision – 'I am not going to play the games.' Just see what happens.

At least for one day be true, and then you will see that no effort is needed. Just the very decision that you are not going to play the game but are going to be real, is enough. You try it tomorrow.

And you are doing the Intensive immediately afterwards? That will be very good. If something is left behind, it will bring it up. You cannot escape me! You can play a little, waste your time, that's one thing, but... mm?

[A group member says: ... I'm desperately trying to anticipate what's going to happen before it does. Is this the fear you were talking about?]

Exactly. The fear of the unknown.

... Your past is not a problem to you, but your future. Your fear is future-oriented; your fear is not past-oriented. But this is the insight I wanted you to recognise and see. That's why I told you to do the Primal. One cannot sort it out, and the past is very heavy, so even if one is afraid of the future one goes on thinking that something has happened in the past, that's why one is afraid.

The past is that which has happened, is that which is defined. You can describe it. The future is that which has not happened yet, so it is very illusive; you cannot define it. There is nothing definite which you can point to as being your fear. So I wanted you to feel this. If nothing is coming from the past – and that was my feeling; that nothing would come – you become aware that the fear is coming out of the future. It is fear of the unknown. It is not fear concerned with your birth in the past. It is fear concerned with your birth in the future.

.... So it is not a question of settling anything with your mother. It is something to be settled with yourself. It is absolutely your problem. Nobody else is involved in it.

[The sannyasin replies: Yes, I have fears about the pain of rebirth.]

A very good insight and of tremendous significance. But work these five days; don't relax. Once this insight is perfectly clear to you, the door to the past is closed, and then the work with the future starts. Then half the battle is done, already won. So work hard. I don't see that there is anything that is going to come, but this has to become your recognition. It has to become your knowing. My saying is not going to help.

So work hard and see for yourself. Once you finish this Primal I will start something else, mm?

[A group member said that at the beginning of the group she had struggled to retain the good space she had discovered in herself before commencing the group, but gradually she had sunk down and down into the mud until she had had to let go of the space altogether.

Osho said one needed go to the very depths because there only could one find one's roots and, out of that, a strong feeling of one's being would arise. He said it was painful but that pain was necessary and one would come out of it more spontaneous, childlike and simple.]

[One of the leaders said: What's mainly been bothering me is that I don't feel anything very intensely.]

So don't ! There is nothing wrong in it.

It changes... climates change. Sometimes it is winter, sometimes it is summer. If you are always in the same, you will feel stuck.

... Because you want to have something other than what is happening. One has to learn to like that which is happening. That is what I call maturity. One has to like that which is already there. Immaturity is always living in 'oughts', 'shoulds', and never living in the 'is' – and 'is' is the case. 'Should' is just a dream.

One 'should' live intensely. Why? Whatsoever is the case is good. Love it and like it and relax into it. When sometimes intensity comes, love it. When it goes, goodbye. Things change... life is a flux. Nothing remains the same, so sometimes great spaces and sometimes nowhere to move. But both are good. Both are gifts from God. One should be so grateful that whatsoever happens, one is grateful, thankful.

I don't see any problem. Just enjoy it. This is what is happening right now. Tomorrow it may change; then enjoy that. The day after tomorrow something else may happen. Enjoy that. Don't compare the past with futile future fantasies. Live the moment. Sometimes it is hot, sometimes very cold, but both are needed otherwise life will disappear. It lives in polarities.

So let this be your meditation: whatsoever happens, like it. Give it a try, mm?

[A group member says: I think I'm confused about my sexuality. Every time I try to go to bed with a man, I feel so much fear... and I'm not enjoying it.]

... I think for a few days you should stop moving, because that may be the whole thing. Sometimes it happens that you don't have any sexual needs and you are forcing it because it is the thing to do. People have very wrong notions about everything. If sex is not there, people think, 'You are dead! What are you doing? For what are you living?'

So for these three weeks, have no relationship. Just be alone and enjoy aloneness and just have a feel of what happens. In these three weeks, note whether there is some intense passion for sex or not. If there is not, the fear is just because you are forcing something against yourself. If you feel intensely sexual, then tell me, and there will be something else. But just watch for these three weeks.

As I feel it there is no intense sexuality in you so it is almost as if you are forcing yourself. You really don't enjoy it. You pretend that you enjoy it, but your need is not sex. Your need is something else. Your need is to be needed and sex seems to be the easiest thing to have somebody need you. But it is not your need.

So be celibate and just watch. And be true, because that will be decisive for your future. If you feel sexual, tell me. If you don't feel anything at all and you feel happy, good, just tell me. Mm? Good.

[A group member said that during the group many things were happening to him, and today has been quiet, possibly because he does not want to feel his fear.]

Mm mm. I can understand. That too is a happening – feeling quiet, silent – and it is a greater happening than other things which are noisy. But when you are crying, shouting, you feel that some-thing is happening. When you are not crying, not shouting, not screaming, just feeling a deep silence, you think nothing is happening. You don't know that this too is a great happening... greater than the others. In fact those others have paved the way for this. This is the goal. They are just the means. But in the beginning it will look empty, everything gone. You are sitting and nothing is happening.

Nothing is happening... and nothing is very positive. It is the most positive thing in the world. Buddha has called that nothing 'nirvana', the ultimate. So allow it, cherish it, and let it happen more, welcome

it. When it happens just close your eyes and enjoy it so it comes more. This is the treasure, but in the beginning I can understand. It happens to everybody.

There are many things people call explosions. When they disappear and the real thing comes, they don't have any notion of what it is and they simply miss their explosions. They would like those explosions to happen again. They may even start forcing them, but they will destroy the whole thing.

So wait. If something explodes on its own, it is okay, but don't force it. If silence is exploding, enjoy it. You should be happy about it. This is the misery of the world – people don't know what is what, so sometimes they are happy when they are miserable and sometimes when they should be happy, when happiness is really close, they become miserable. But good, allow it more and more.

CHAPTER 6

3 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin asks about the way in which people misunderstand what Osho is teaching, particularly in reference to sex.]

It has always been so. People live in such an unconscious state that it is almost impossible for them to understand anything. Misunderstanding comes natural to them. The mind functions as a distorting mechanism. They cannot see what is. They project something onto it, and they never become aware that they go on seeing their own projection.

If somebody is sexually obsessed, whatsoever he says, whatsoever he hears, whatsoever he sees, will somehow be coloured by his obsession. And humanity has lived under sexual obsessions. Religions have repressed so much that every human being is a victim so he cannot see what is. He distorts it and gives it a colour of his own. He cannot even listen because the moment the words enter him, they no more have the same meaning.

So what I say is not necessarily what is heard. People will listen with their own minds. And my words have to go through their thoughts. By the time it reaches their being, it is almost unrecognisable.

People have no right vision, no right listening, no right understanding. But that is understandable. They cannot have it. If it were otherwise it would be miraculous. So they have always done that. When Socrates or Jesus or Buddha is there, they do the same again and again and again. They misunderstand, and upon their misunderstanding, organisations arise, churches are built, dogmas and creeds are settled, theologies throb. They are all based, not on Jesus, but on the misunderstanding of people who thought that they understood Jesus.

So this strange thing happens – that Christianity is based on the misunderstanding of Christ, not on Christ. Buddhism is based on the misunderstanding of Buddha, not on what Buddha was. So every

religion is the enemy of its own founder. And it is very difficult to sort it out because there are two thousand years of misunderstanding and accumulation and argument. Now it is almost impossible to sort out what Jesus was like, what exactly he was saying. It is so distant and the interpretations are so many. Thick is their crowd... centuries of tradition. They have prestige and they have power – they are the authority.

This is my observation – that Jesus was not killed by Jews; he has been killed by Christians. The Jews could only crucify his body but that's nothing; that is immaterial. One day he was going to die, so how he dies doesn't matter much. The body had to be left. Whether it is left on the cross or sleeping in a bed makes not much difference. It is irrelevant in a way. But the real death happened through Christianity. They killed the very spirit – but they think they are helping to spread his message.

Misunderstanding is the whole history of the human being. And it is tremendous! I am here but people will not come to me. They will listen to somebody and will form a prejudice. They will ask you but they will not come to the ashram and see what is happening here. That too is a defence, because if they come, perhaps, maybe truth will be so much that it may not allow them to misinterpret it. The fact may be so heavy that they will not be able to carry their fiction. So they don't come close to the fact; they avoid it. Then it is very easy and cosy – their own mind, their own prejudices, and they go on applauding themselves. But they are not fooling anybody. They are just fooling themselves. And these people have always missed.

So watch it. It is good to watch these people. It will help you much towards self-understanding because that's how the mind functions. Never believe anything unless you have experienced it. Never form any prejudice, even if the whole world is saying that it is so, unless you have encountered it.

In India there has been a great mystic, Kabir. He says, 'Never believe in the ears – just believe in the eyes. All that you have heard is false. All that you have seen is true.'

This should be carried as a constant remembrance because we are human beings and we tend to say falacies. We are part of this whole mad world, and that madness is inside every human being. It has not to be allowed to overpower you. One has to remember continuously. And if this much can be done.... It is arduous, because prejudices are very comfortable and easy; you don't have to pay for them. Truth is costly, precious. You have to pay much. In fact you have to put your whole life at stake. Then you arrive at it. But only truth liberates.

So looking at other people and the functioning of their mind, always remember that the same type of mind is hidden in you also. So never listen to it. It will persuade you; it will argue, it will try to convince you. Just tell it, 'I will see for myself. I am still alive. I can encounter whatever is needed.'

That is the difference between belief and trust. Belief is through the mind. Trust is through your own experience. Belief is just intellectual. Trust is total.

And if you start seeing, listening, without any prejudice, a great discipline arises in your life. They have a word in Latin for listening, 'obedire'. The english word 'obedience' comes from that. If you rightly listen, it creates obedience. If you rightly see, it brings its own discipline. The basic question

is that inside, one should be perfectly empty while listening, perfectly empty while seeing, perfectly empty while touching . . . no prejudice for or against, uninvolved, having no subtle leanings, because that leaning destroys the truth... having no leaning at all, allowing truth to be... not forcing it to be something else but allowing it, whatsoever it is. This is the austere life of the religious man.

This is real austerity: to allow truth to have its own say, not disturbing, not colouring, not manipulating, not managing it in some way according to one's own beliefs.

When truth is allowed to be itself, naked and new, a great discipline arises in you – obedience. A great order arises in you. Then you are no more a chaos; for the first time you start gathering a centre, a nucleus, because truth known immediately becomes your truth. Truth known as it is, immediately transforms you. You are no more the same person. The very vision, the very clarity and the very experience of what truth is, is a sudden mutation. It is the revolution that religion is all about.

So keep this always in mind and be alert. And if you have started feeling, even a little, the first step of being responsible towards yourself, then I am going to be with you, because my whole effort here is to make you responsible towards your own life.

It is your life and it is tremendously precious. It is not something to just be thrown, wasted. And nobody can do anything unless you decide to do something with your being, your future. Only your decision is decisive. This is what responsibility is. It is great. It is almost frightening. If there is a God, He is responsible, so you can remain juvenile, immature. No need to be worried – the Father is there and He looks after you. Even if you do something wrong, His heart is great and He is always forgiving, so He will forgive.

Humanity has played these tricks for a long time. And because of these tricks, people have not grown, have not become mature.

To be absolutely responsible means that there is nobody who is looking after you. You have to look after yourself. There is nobody to whom you can say, 'You are responsible.' All responsibility is yours. If you become a wastage, it is because of you. If you go into hell, it is because of you. If you reach to heaven, it is because of you. All possibilities are open.

So each step is dangerous and one has to be very very alert. This very alertness, this responsibility, this feeling of responsibility, makes one mature. One becomes ripe and then one takes one's life into one's own hands. That very moment you are no more part of the fast-asleep humanity. A little awakening has happened. And I can see that that has happened.

But it can be lost, so one has to go on supporting it, helping it. One should never feel satisfied, because all that can be gained can be lost. The old habits are great and deep-rooted, but the light is very small and the grip of darkness is very old. The past is almost like an ocean. The new that has arisen is such a small wave, just a ripple. The ocean can drown it. So one has to fight for it so that it is not drowned, but rather, the ripple becomes so big that by and by the ocean is drowned in it. This is what Gurdjieff used to call 'the work'.

[A sannyasin was at darshan with her daughter and said that she felt guilty about her daughter who introverted and shy as a result of her upbringing.]

[to the mother] She has good possibilities. She is just a little shy, that's all, and that's not a big problem. Just help her to mix with people and find a few friends here of her own age or her own type and she will feel more free and at ease.

It is very difficult to be at ease with one's own mother or father, very difficult. The difficulty is natural in a way, so nobody is responsible for it. The gap is such. A different generation – there is bound to be a gap, and because of that gap, communication becomes difficult. The mother may like to communicate, the daughter may like to communicate, but the gap is such that it is difficult. They are not contemporaries so this is natural and just in the nature of things.

[The daughter said she did TM for a while but it was hard to continue.]

No, it will not be good for you because you are already shy and a little closed. It will close you more. It is good for extroverts – people who are very much outgoing and who have completely forgotten how to come back home. For them it is good. That's why it is appealing so much in America. In India nobody bothers about it.

America has become the country of the extroverts. Everybody is chasing and running after something. Nobody knows what it is but people are chasing. One thing is certain – they are chasing with great speed. They go on speeding and finding more ways and means of how to chase 'it'. Nobody knows what 'it' is exactly, but nobody is bothered. Nobody has time to think about what it is. People are simply rushing.

People have become very extrovert and are continuously relating and have become tired of themselves. They don't know what to do with themselves. They have forgotten how to be alone. So TM is good for people who have become too extroverted, have lost balance. This will give them a little balance.

What you need are dynamic types of meditations. You are already an introvert. You need something which brings you out. You are already in the cell... hiding in the hole. Something which pulls you out will give you balance.

So try the meditations here. When the camp starts, Nataraj, the dancing meditation, will be best for you. You will enjoy it and it will help you to relax. So don't just sit in your room, otherwise you will feel fed up and bored.

[The Enlightenment Intensive group is present.]

In talking about it, Osho said, 'It is a zen method and tremendously helpful. It is more concerned with going within than going without. You have to seek a virgin point within your being which has never been travelled to before. Nobody can enter there except you – and you too can only enter up to a certain point. Your whole identity is lost. Your whole address is no more there. You don't know who you are. You enter only when you don't know who you are, and then suddenly you are inside the shrine and you know who you are. But this has nothing to do with your previous identity.'

[A group member said: I've been through a lot of different things. It's just incredible. I feel different... strange.]

You have touched a new space within your being, that's why it feels very strange. But you are on the right track so don't get frightened. Become more acquainted and the strangeness will disappear. And many more new chambers have to be opened into the being. This is just a beginning. More and more strange lands you will have to pass through. Truth is stranger than any fiction. But be courageous.

Courage is one of the most essential qualities for a religious conversion, more important than any other quality.

When these strange things start happening, if you don't have courage you will escape. You will become so frightened that you will never go in that direction again. Many people have become atheistic because in some past life they came across strange spaces within themselves and they got so frightened that not only did they escape from those spaces, they have created a philosophy around themselves that those spaces don't exist at all – the soul does not exist, God does not exist, and all religion is just hocus-pocus, fantasy, wishfulfillment.

These are the people who, some way, somewhere, became so frightened that they had to create these philosophies to defend themselves. These are defence measures, rationalisations of fear. Before you start entering inside yourself, you don't know how much of yourself was never known to you. You were living with just a fragment of your being. You were living like a drop of water and your being is like an ocean. You were identified with just the leaf of the tree and the whole tree belongs to you.

Yes, it is very strange because one starts expanding. New realities have to be absorbed. Each moment one has to come across facts which one has never come across, so each moment there is an unsettling and the chaos becomes continuous. You can never settle. You can never become certain, because who knows what is going to be opened to you in the next moment ?

That's why people never go in. They live a settled life. They have cleared a small land of their being and made their house there. They have closed their eyes and have made big fences and walls so they think, 'This is all.' And just beyond the wall is their real, their wild being waiting for them. That is the challenge, the challenge of the wild. That's what has struck you.

You are feeling shaky, strange. Your identity is shaken, but allow it. Allow the identity to completely disappear.

[A group member, who is an artist, said she wanted her passive area and angry area to come together. They did so while she was painting, but then she felt an evil spirit come in, so she stopped painting.]

No, everything is going well. In fact there is no need to make any deliberate effort to bring these two parts together. There is no need to create any communication. Just forget about it. That's why while painting it happened. It has nothing to do with painting, but because in painting you were forgetting all about it completely, you were so absorbed, it happened.

Your parts will come together whenever you are absorbed. Whenever you are deliberately making an effort to bring them together, it will be impossible. That coming together happens only when you

are in a deep forgetfulness about it. The more you look at it, the further away they will go. The more you try to bring them together, the more conflict there will be. It cannot be done directly. It has nothing to do with you. It cannot be done directly; nobody can do it. It always happens indirectly.

Whenever you are totally absorbed in something, it happens. So learn more and more to be absorbed and forget about these two parts. They come in closer and they go far away. It will depend on your absorbed state.

And my feeling is that painting is something very essential to you. So whenever you feel like painting, start. And this time I will possess you. No need to be worried about evil. Now I have taken complete possession, so nobody can enter. Don't be worried.

And you will flower through your paintings. Painting is a meditation. In fact if a person is talented, really talented, then his talent is his meditation. Painting or poetry, dancing or singing or whatsoever, if a person has a certain talent, it is futile to work somewhere else. That talent can become the best meditation for the person concerned, because there is a natural flow towards it. Why not use it?

Meditation techniques exist for people who have no particular talent. All are not talented, or they may be talented but in such things that nobody values those things so they don't know that they are talented. If a person is talented, his creativity is his meditation. You can use all the meditations but those meditations will fall into a pool and will start moving towards your creativity.

So whenever you feel the urge again – it will come soon – start painting. And this time I will possess you. That's a promise. And don't try to bring the two parts together. They are perfectly good separate. Active and passive parts have to remain separate. They come together only when you are in such an intensity that your totality has to be poured into it. When you are not in such an intensity, there is no need. Then relax and move away.

But wait, and when the moment comes for you and you hear the call, start painting!

[A group member said: For the first time in my life I feel that I am an individual person and a human being. I feel I have to do much work on myself.]

Good. . .very good. You are standing on the door.

Mm... work hard now because this realisation is just a beginning. Now much has to be done. When a person is fast asleep, he has no responsibility. You cannot blame him. But now if you miss, you will be blamed. You had the first glimpse of your humanness, your individuality. Now the real work starts. This is the real birth. Up to now it was just a waiting. You were in the womb and now you are born.

Now start breathing in a new way... start being in a new way. Very good.

[A sannyasin says: I've noticed that at times my breathing becomes really shallow, and on one hand I feel like going with that and going deeper into it, and on the other I feel, 'Okay, it's time to sit up and breathe properly.']

No, no, just go with it. The body is wiser than you, so if there is ever a choice between the body and the mind, choose the body. The mind is very foolish and the body has a wisdom of its own. So when this is happening, just go with it. Even if you collapse, collapse. Something great is going to happen through it. You are not allowing it.

When you are close to me, much is possible if you allow. Then the presence can become almost a fire. It can clean you and can give you a new resurrection. Then only the pure gold will be saved.

... allow it wherever. Because whenever you are in meditation, you are in my presence. It makes no difference where you are. If you are in meditation you are close to me.

CHAPTER 7

4 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin, said he felt a lot of jealousy at the possibility of his girlfriend having sexual relations with anyone else. He said he tried to just witness the fear of her leaving him for someone else, but it still persisted.]

Nothing is wrong in the fear because that is always possible – she may go to somebody else, she may be taken by somebody else. So I cannot console you. Nothing is wrong in the fear. It is absolutely realistic. The future remains open. She is with you today; tomorrow she may not be. So rather than creating too much anxiety about tomorrow, be happy with her today because she may not be with you tomorrow.

... Just tell the mind, 'Yes, it is possible but nothing can be done about it.' The future always remains beyond our power, that's why it is the future. It simply means that nothing can be done about it right now because it is not yet. All that you can do, you can only do with the present. With the past you cannot do anything; it is gone.

So to be afraid of something that happened in the past is stupid because nothing can be done about it. Whatsoever happened, happened. Now there is no way to undo it. One has simply to relax and accept it. There is no point in feeling guilty, no point in feeling repentance. It is all useless.

About the future nothing can be done because it has not happened yet. And the future is all alternatives open. That's what the future is: all the possibilities open. You cannot narrow down those possibilities. They are there. So the fear is realistic.

Only this small moment of the present is all that is on our hands. Something can be done in it. And it is so small that if you waste too much time in thinking, it is gone. Do something! Rather than being afraid, hug her, kiss her, sing a song together or dance because this moment is slipping by. Gone,

it will be gone forever. Then you may start worrying that you didn't use this moment and now it is gone. Then you were worrying about the future, and when the future has become the present, you may be worrying about the past. That's how people go on.

Tomorrow is open. Anything is possible... and everything is possible. So live this moment as totally as possible, that's all. When tomorrow comes you will have to see. There is no guarantee about it. People have tried all sorts of tricks with the future. Marriage is a trick so that the future can become guaranteed – but you may have the woman and still the woman may not be yours. What to do? You may have the police and the court and the law on your side, but the love can disappear, and that will be even more miserable.

If the woman has gone, good; love is also gone. But if the love is gone and the woman is still there, you are stuck. That's how many marriages are. But marriage is a trick because of this fear. Marriage is not because of love; it is because of fear. If you love a person, there is no point in getting married because you don't think of the future. But it is because of fear. Tomorrow?... So the first thing: make arrangements for tomorrow – legal, political, social.

... It is uncomfortable because you are not seeing the reality of it. It is real.

[The sannyasin replies: But part of me says that I should be able to love so totally that everything's okay.]

It is not a question of 'should'. 'Should' is in the future. Either you love totally or you don't. There is no question of 'should'. It is a question of 'is'. If you love totally, you take note of the future fear but you are not worried about it.

As I see it, you are not totally in love, hence the fear. You are not enjoying her presence as totally as possible, hence the fear. Nothing is wrong with the fear. The fear is simply natural. It becomes too obsessive because you are afraid that this moment is going and tomorrow is not certain. If tomorrow were certain you would not worry about this moment: 'Let it go. Tomorrow is certain. I will love her tomorrow.' Now tomorrow is uncertain and this moment is going, passing by, and you are not being able to love. That's how fear grips you.

So don't talk about 'shoulds' and 'oughts'. Go and sit by her side and hold her hand before she escapes! [laughter] Do it immediately !

[A newly arrived sannyasin says: My trust is growing.]

Mm, it will grow. I can see it is growing. It is a very small sprout, soft. Help it and protect it.

Trust is the greatest thing that can happen to a man. That is the greatest treasure that one can discover in life. There is nothing like it, because if trust is there, God is there. If trust is not there then nothing is there.

Just as a pregnant woman protects the child in the womb, feel pregnant and protect it. There are so many dangers around it. When you don't have trust, there is no danger for you. When you have it, then danger arises. So just be more alert, mm?

[A new sannyasin, who had earlier asked Osho about his relationship (see 'The Cypress in the Courtyard' June 26), says: I've been feeling a little perverse towards sannyas so I thought it best to let it rip – to say so – and I feel glad that I have.]

Mm, it can come. This idea can come. But always remember one thing: I am here to help you to be more free. If at any moment you feel that sannyas is becoming a burden to you, heavy, and if rather than being a help it is hindering you, then drop out of it – and with no guilt. I am the last person to create any guilt in anybody.

Meditate over it. If you feel that it has become a confinement to you and you would be more free without sannyas, then I am always for freedom. Knowing well that you are wrong, still I am always for freedom – even if it is illusory.

[The sannyasin replies: I don't feel that I want to chuck it, but I feel a need to sort of fight against it, rather like a fish on a line.]

[chuckling] Mm ! That you can do. Whenever you feel like fighting against me, you can do it. You can start with my blessings; that's not a problem. Anything that helps you grow and that you feel will give you more maturity – even if it is fighting against me – is good. And don't think in terms of your being a renegade or betraying me. Even if you want to be a Judas, be one.

Remember only one thing – that whatsoever gives you happiness and growth is good. It is nobody else's business to interfere. That is the meaning of Jesus kissing Judas before he goes and betrays him. That is his blessing. He is saying, 'Yes, Judas, whatsoever you want to do, do. Go ahead. If that is your destiny and that is your fulfillment, then who am I to interfere? With all my blessings you go.' He washes his feet, he blesses him.

In fact he says in the end, 'The time is passing fast. Why are you waiting? You should go and do your duty.' That's his message to Judas: 'Go and do your duty.' The duty is that Jesus will be crucified, but that has nothing to do with Judas. He has to fulfill his own destiny. Of course Judas committed suicide when Jesus was crucified because he really loved this man. This is how man is paradoxical.

Judas was one of the closest disciples, very close. And he loved Jesus – but this is how the mind is paradoxical. He loved him so much that he hated him also. He loved him so much that he was always afraid that he may be overpowered, so he resisted. He loved so much that he could never allow Jesus to be very close to him, or allow himself to be very close to Jesus because he was afraid that he may be absorbed, finished. So he resisted, he fought, he argued. And this was his final effort to escape from his own love. He was afraid of his own love, but when Jesus was crucified, then Judas understood that he had killed himself. He committed suicide the next day.

Christians have never meditated much on the suicide of Judas because they have never looked with compassion on him. He needs much compassion. He's simply human, the most human disciple of Jesus, and he enacts the whole drama of human polarity. He is the most intriguing character in the gospels, sometimes even more intriguing than Jesus. Jesus is plain and simple. Judas is more complex.

Christians have not thought much about it because they have simply been condemning him, but I have been meditating on Judas very much. If somebody wants to understand Jesus rightly, Judas

has to be meditated upon. He is part of the drama. Without Judas, Jesus cannot be, because the crucifixion cannot be. The resurrection will be impossible.

So Judas creates the background. He must have suffered tremendous agony – more than Jesus, because Jesus was dying, dying a death that was not a death to him. In fact he was relaxing himself into the hands of God. Judas was in more agony. He betrayed his own master. He betrayed his only friend... and he betrayed the man he loved so much. Those twenty-four hours he lived must have been a tremendous hell, an eternal hell. Then he committed suicide because he could not believe that he could have done it. He felt worthless and that now to live, to even breathe, would be impossible. But Jesus blesses him... it's perfectly okay.

So if sometimes you feel like fighting, fight. Don't repress it. If sometimes you feel like betraying, betray. Don't be worried about it. I am not here to create any sort of worry and anxiety in you. Whatsoever you feel good is good. Go into it. Go whole-heartedly and headlong so that whatsoever happens will help you. If it is a wrong thing, you will come out of it wiser. If it is a right thing, you will come out of it still wiser, so nothing is lost. In the total reckoning, the final reckoning, nothing is lost. Even going astray is part of following a path.

So it is going to happen many times to many people that they will want to go away from me. Perfectly good. Sometimes you need your own space. To be near me becomes a heavy thing. So be here only when you want to be, otherwise go away. You should have your own space.

And my sannyas is nothing else but an effort to give you the courage to have your own space. If someday you feel that this sannyas has become a bondage and you are burdened, drop out of it. And never think that you cannot do that because I have given it to you with such love; don't be worried about it. I can take it back with the same love.

But I am the last person to make you feel guilty for anything. So if you are a sannyasin, it is your choice. If you are not a sannyasin, it is your choice. My blessings are unconditional. Whatsoever you are – a sannyasin or a non-sannyasin – makes no difference.

But that is not the real problem. Your real problem is somewhere else. Now you are trying to hide the real problem by creating a false one.

... It is artificial. It is imaginary. It is not your real problem. Your real problem is with [your partner]. You started thinking against sannyas and against me because I told you to be committed to her. And I knew that this was going to happen. It has happened exactly the way I was thinking it was going to.

[Osho said that he felt that all his life, this sannyasin had been afraid of commitment. Taking sannyas was the first commitment and, as this was related to his partner, he reacted against sannyas. Osho said that to not marry was simply a suggestion, not something he wished to enforce, and that it was up to him to make a decision.]

Somewhere deep down you are afraid of women – and that's something which will hinder your growth. One has to settle that. That fear is not good, because we are deeply involved with women. It is impossible to get rid of women. Many people have tried. It is impossible. It is impossible just as it is not possible for a tree to renounce the earth. It is rooted in it.

The woman is the earth. You are rooted in woman. You come out of the womb. You come out of it – and, in one way, one never comes out of it. Something remains rooted. Hence so much attraction to women. In fact the sexual penetration is nothing but a search again for the womb. Now you cannot go into the womb totally so you penetrate sexually. It is a search for the womb, a search for the roots.

But, on one hand, the tree is nourished by the roots. On the other hand, because of the roots, the tree cannot move. It is in bondage. So both things are together: it is nourished by the earth and imprisoned by the earth. So the tree is afraid. It cannot escape because the nourishment is lost, and it cannot relax because then where is the freedom?

I don't think trees are worried, but man has become worried. If you look at the whole history of human consciousness, one thing seems to be very permanent: man has always been fighting with women. Mahavira, Buddha, Jesus, somehow, in some way, have been trying to be free of women. That seems to be the greatest puzzle, confusion. And people have felt very good if they think that yes, they are beyond women, because the woman forces them into the snare again.

[Osho said that the oldest method which has been tried in order to escape from women is to become a monk. Even Buddha was very reluctant to initiate women, because he said they would be a disturbance, and that his religion would have lasted five thousand years, but with the admission of women it would last only five hundred years.

Osho said that the West is trying another way of avoiding commitment with women. Men relate with women, but only superficially, so that if one starts getting entangled, one can always flee. There is a fear of commitment.]

And this is your fear continuously. You want to remain a free person and yet you don't want to become a monk, so this is the compromise that you have been making; just managing something on both sides. You have been a monk without being a monk, being with women and never really being with anybody so that you can be caught.

But I knew this was going to happen. Knowingly I have done it. I wanted to see how you react. Your reaction will show many things about you. It shows you many things about yourself. So now you decide – this is just my advice.

I feel that if you become committed the fear will dissolve. It is going to be arduous. Commitment is arduous. I am not promising you a rose garden. It is very thorny and the path is difficult. But growth comes that way. Fight will come, nagging and misery will be there, conflict and moments of agony will be there, and you will be in moments when you will never be able to forgive me.

Woman brings reality and man lives alone in dreams. A woman comes and shatters all dreams. She is very earthy, very real. Man is a dreamer, woman is very realistic, so she will pull you down to the earth. Many times you will feel that your wings have been cut and, 'What has Osho done? Why do I deserve this?'

I know you will be angry but still I am saying that it will be of great value to you, of immense value. Otherwise you will remain a child. Unless a man is committed to a woman he never becomes adult;

he remains a child. Then he can go on looking at women like mother-figures, full of milk and juicy, but he is never adult. The maturity comes when you start encountering a woman. She really creates spaces of which you are not aware. She will bring to the surface your own faces which will never come by themselves.

Facing a woman is facing a mirror. She will reveal many ugly faces to you, but they are your faces and they have to be absorbed, synthesised with your total being. They have to fall into an organic unity. They should not remain like islands hanging around you. They should become part of the continent. Then you will be more of one piece, more together. But these are my suggestions.

And always remember that my suggestions are not commandments. The final decision has to be arrived at by you. If you still feel that you are not ready to be committed to any woman, just say to her that you are not ready. Then too don't think that you are not following me or my advice. This is simply advice. It was never meant to be followed. The decision has to be taken by you.

So my sannyasins remain absolutely free with me. Your relationship with me is of two free persons. I am not occupying your space. Whatsoever I say has to be pondered over by you, and the final decision has to be yours. Even if you decide to follow me, remember it is your decision. You can never blame me. I am not responsible.

You cannot ever blame me. That's the beauty of giving freedom to people – they cannot blame you! So you think about it, mm? Good.

[A sannyasin said that she had not been able to complete the Soma group and now she felt very confused, and thought of going home.]

Just relax for a few days. You got disturbed by your own mind. You could not relax in Soma and you started fighting. A group is a surrender. You are not to fight, otherwise nothing can happen and you will get more confused. But you went into politics and you missed the group unnecessarily. It could have been of great value, but what has happened, happened. [There had been some disruption in the group. See darshan June 28th.]

Going into a group means simply that you will listen to the leader. If he is a fool, let him be. You will listen and do whatsoever he says because it is just a special situation to move into surrender. If you argue and show your knowledge and try to show the leader that he is wrong and you are right, then you miss the whole point. But there is nothing to worry about.

If you can do one or two groups before you go it will be good, so that you can drop this argumentative attitude.

[She added: I became very frightened in the group... and it got to the point where the people whom I felt were supporting me, left, and I felt alone and without someone who had come to represent my mother. It frightened me terribly.]

But that fear has to be faced. Hiding it inside won't help. It has to be opened. It has to be operated on. You can do some other group. But think about it, and if you feel like it, do. It will be helpful and you will go in better shape. Otherwise you will carry with you what you have done in the Soma group and you will never be able to forgive yourself.

Primal will be exactly the right group for you. If the fear is connected with the mother, then Primal will be the right group – but do it totally. And it is not a question of anybody supporting you – because it is not a fight, so that you need anybody's support and if somebody leaves, you have to. They were fools and you were foolish. And you created a clique there and tried to disrupt the whole group. It was absolutely wrong. But sometimes it happens, because we move in a very unconscious way... not knowing what we are doing, not knowing what we mean. It is almost mechanical.

If you are really courageous, do Soma again. If you are not so courageous, then do Primal, but Soma will fix everything exactly and nothing will be left. Then you have faced the fear and you have lived those moments. You will come out of it feeling very beautiful. I don't see that there is much problem. It is just a very thin layer of ego, not much. I can hit your head right now and break it, but [a chuckle] it will be too easy for you. So go the hard way!

[A sannyasin says: I'm taking heroin lately... and feeling negative.]

So if you want to feel negative, take it. It is destructive. You have some suicidal tendency deep down. These things are not going to help, and by and by you will lose control of your being.

[The sannyasin replies: I wish I would lose control.]

Then it is okay and nothing is to be lost. If you want to be destructive, it is your responsibility. If you are enjoying it, it is your responsibility. One is absolutely responsible for oneself, so whatsoever you are doing, you are doing to yourself. If you feel good, it is good. If you feel bad, then come out of it.

But take a decision to go in or to come out of it. Don't just drift in – because drifting is easy; coming out will be difficult. It is very easy to get into any sort of wrong trip but once you are in it, the body becomes accustomed to it and then it is very difficult. Just a decision won't do. You want to come out but the body will pull you in.

So, looking at all the consequences, one has to decide. And of course the decision is finally yours. I have nothing to say about it, because I never enforce my decision on anybody. At the most I can give you some humble advice – that you are playing with your life and nothing can be got out of it. It is a slow suicide. But if you like slow suicide, then it's okay.

I'm not condemning you. I'm not saying that you are committing a sin or anything. I'm simply saying to do it knowingly, because coming back will not be easy. You can go in very easily because it is slow and there is no effort needed. It is downhill. Even if your car has no gas in it, it can go. But when you want to come out of it, then the uphill task. If you don't have any power, you are stuck in the valley of darkness, in depression. Then knowing nothing, people go on moving downwards because at least moving downhill they have a feeling that they are going somewhere.

But all growth is uphill. All growth needs conscious effort. And all-growth is responsibility. But this is just my advice. If you go downhill, you go downhill. You decide about it, mm ?

[A sannyasin says:... when I am meditating, a fear keeps on coming and disappearing again, and I realise suddenly how difficult it is to let go.]

It will happen someday. Let-go is something that you cannot do. By its very nature it is something that happens. Nothing can be done about it. The momentum goes on gathering and then one day it reaches to a climax and suddenly everything falls down. So it is not something you have to do or you can do. You can just be a witness.

For many days you will see nothing is happening and the moment comes when you cannot let go either. The problem becomes very very complex, because nothing can be done and still you feel that something is needed to be done. But one day on its own, when the momentum is enough.... It is almost as when you heat water and at one hundred degrees it evaporates. Up to ninety-nine it is still water; maybe boiling but nothing else happens. Just a degree more and there is a jump, a leap, and the water starts evaporating. The whole quality of the water changes. Water ordinarily flows downhill. The moment it passes the hundred-degree limit, it starts rising upwards. It was visible – the moment it passes the hundred degree level, it becomes invisible. The whole dimension is totally different.

So just go on watching. You will witness it happening one day suddenly. You will not do it but you will see it happening. And the more the degrees will grow, the more fear will come. Something so tremendously new is going to happen that the whole mechanism is trembling, shaking to the roots. So fear will grow and trembling will grow. There will come one moment when the trembling is at its peak and the fear has reached its peak and suddenly everything falls down; everything becomes quiet and calm – and the let-go has happened.

Once it has happened, you can persuade it anytime because you know the knack of it. It is not something to be done. You have simply to put yourself in a certain situation and it happens. Then you will know. Before it, there is no way to know it.

You are going so well. Just continue. Watch the fear arising. In fact, cooperate with it. If the body trembles, allow it to tremble. Let it go berserk. If you feel shaken, become one with the shaking – shake.

Have you heard about a christian sect called Shakers? They got the name because of shaking. Another sect are the Quakers – that is because of quaking. These two christian sects have some tremendous work on meditation, but they were very much misunderstood – as it always happens – because people thought they are going crazy – 'Why are you shaking so much?'

But when one really comes to the very core of meditation, there is a great shaking; all the foundations are shaken. One is uprooted completely from this world and transplanted into another world.

You are a born shaker, so just allow shaking and enjoy it. Watch and enjoy. Let these be the keys: watching and enjoying. And don't be bothered that you have to do something. All that you can do you are doing. The remaining is to be done by God Himself. Leave it to Him. Whenever it becomes too much of a problem, simply remember this, and don't be worried. Good.

[The Tathata group were present. The group leader said: A lot is happening and tremendous energy is coming through, but at other times there is a lot of anxiety and doubting of myself.]

Only one thing: create a distance between you and your personality. All these problems are concerned with your personality, not with you. You don't have any problem; nobody has any problem

really. All problems belong to the personality. And for you, this is going to be the work – that whenever you feel anxiety, just remember that it belongs to the personality. You feel a strain, just remember that it belongs to the personality.

You are the watcher, the witness. Create distance. Nothing else is to be done. Once the distance is there, you will suddenly see anxiety disappearing. When the distance is lost, when you have become closed again, again anxiety will arise.

Anxiety is getting identified with the problems of the personality. Non-anxiety is not getting involved but remaining unidentified with the problems of the personality.

So for one month, watch. Whatsoever happens, remain far away. For example, you have a headache. Just try to be far away and watch the headache. It is happening somewhere in the body mechanism. You are standing aloof a watcher on the hills, far away, and it is happening miles away. Just create distance. Create space between you and the headache and go on making it bigger and bigger and bigger. A point will come when you will suddenly see that the headache is disappearing into the distance.

There comes a point beyond which you are simply a watcher and the headache has almost disappeared or appears to belong to somebody else. Then come close again and see it has become yours. The headache is in the head. If you are close to it, so close that you feel one with it, it is yours. So this distance has to be continuously practised for one month, whatsoever the problem. Immediately the problem is noted, you create distance. And after one month, tell me how you feel.

[A sannyasin said: I started the Encounter this morning and... I really wanted to go home and my body was very tired and aching. But I'm staying.]

Stay. Stay whatsoever happens.

... Stay and you will get out of the body, and then such a release will happen that you cannot imagine. It always happens when the body is absolutely exhausted. When the body is absolutely exhausted, there comes a moment when you leave the body, and you are more in the spirit and less in the body. That is the boundary line. So, many spiritual methods are nothing but techniques to exhaust the body energy completely.

Once the body is no more able to pull on, you are simply thrown inside. The body stops – as if a car has stopped because there is no gas. When the body stops because it has no energy to pull on any more, suddenly you are thrown into the spiritual world. If the body has energy it goes on pulling you. When it has no energy it cannot pull you. It loses the magnetic force it has. Then it has no gravitation.

Even if for a few moments you are allowed non-gravitation states, for the first time you will know who you are. So continue. Howsoever tired you are, don't be worried. One thing is certain – no group can kill you ! [laughter]

No group can kill you... except me !

[A group assistant says: I've seen aspects of my personality come out that are hard for me to accept – like greed and a desire for power.]

Just watch. There is no need to accept right now. Acceptance is a later growth of awareness. Greed is there, watch it. Ambition is there, watch it. A lust for power is there, watch it. Right now don't make it complicated by the idea of accepting it, because if you try to accept and you cannot, you will start repressing. That's how people have repressed. They cannot accept so the only way is to forget about them and put them in the dark. Then one is okay. One feels that there is no problem.

First forget about acceptance. Just be aware. When awareness grows, and you become clearly alert, acceptance is a natural consequence. Seeing the fact, one has to accept it because there is no go. What can you do? It is there just like your two eyes, your two ears. They are not four, only two.

For the coming month, just become more and more aware. Don't bring more complexity into it. Awareness is enough work. Greed is there so try to find how much it is, how deep it is, where it is, where you are hiding it. Bring it into the light, expose it to the light. Then I will tell you how to accept. And you may not need to be told. Just by seeing it again and again and again, you may see that a natural acceptance is arising by the side on its own. And that acceptance is transformation. Greed accepted, greed disappears. That is the miracle. Anger accepted, anger disappears. Reject it and it continues.

Once you accept something, if it is real, only then can it remain. If it is unreal, it will dissolve. Love will remain, hate will dissolve. Compassion will remain, anger will dissolve.

So, awareness is a criterion to know what is real and what is unreal. It is just as when you take a torch into a room that was dark. Whatsoever was unreal will disappear. For example you were thinking that there are ghosts in the darkness. There were some clothes hanging up and you thought they were ghosts. When you bring the light, the ghosts disappear and there are only clothes. The clothes will not disappear because they are. Just by bringing the light they cannot disappear, but the darkness will disappear.

In fact that which is not will disappear, and that which is will be revealed. Awareness is a light. Just bring awareness into your inner being and you will see many things start disappearing. Greed is just like a ghost. Ambition and power-lust are just like ghosts. So just watch. For one month, don't do anything else and then remind me.

[A sannyasin says: I think the groups have made me confused. They're making me frightened. And after the lectures I feel sick. I just find that I try to escape from you and I daydream on purpose to avoid you.]

Try... you cannot escape. And wherever you will go, I will haunt you! Once caught it is very difficult to escape [laughter].

I know. I know you don't want to try, but to each sannyasin it has to come one day or other. When you really start coming close to me, fear arises, because a little closer and you will be gone. Then you will never be able to return back to your old self. And that is the only self you know. You will have a new self, but that you don't know right now, so how can you be certain about it ?

If you really want to escape you will need my help [a loving chuckle]. But without my help you will not be able to. But you can try; there is nothing wrong in it.

... You are aware that only one thing is certain – that you are going to disappear if you go closer to this man. So fear is natural, understandable, but you cannot escape because the allure is tremendously great. You will stumble into me. The abyss is not just an abyss; it is very magnetic also. It frightens you, it also allures you; it is very paradoxical. But this comes to everybody.

Looking into my eyes you are bound to see an abyss... a great abyss, death-like. It is death to you.

Somebody will come out of it. It will be your real self, but you are not aware of it at all. Your false self will go and the new self will come. So deep down you don't want to escape and yet on the surface the mind will try to find ways how to escape. So it is up to you. If you really want to get rid of this anxiety, fall headlong into me. Otherwise you can postpone and delay. Escape is not possible. Delay is possible – and that will just be prolonging the agony. So there is nothing to be worried about.

CHAPTER 8

5 July 1976 pm in Chuang Tzu Auditorium

Anand means bliss and divyo means divine – divine bliss. And that has to be remembered. I give you the name so it becomes unconsciously an undercurrent of remembrance – that wherever there is bliss, there is the divine.

Bliss is the manifestation of the element divine. So become more blissful if you want to become more God-full. Whenever a person is happy, he is close to God. Whenever he is unhappy, he is far away. In fact unhappiness is just an indicator that you are losing track, that you are going astray; that somehow you are missing your natural element, that you are falling out of tune with nature, hence unhappiness. Whenever you feel happy it simply means that you have fallen into the harmony, into the original harmony.

And bliss is such a depth of happiness that even happiness is not felt. If you go on feeling happiness then something remains like a jarring note. You are still a little unhappy if you feel happiness. If you say, 'I'm happy,' that means that still something of unhappiness continues. When happiness is really there, then there is nobody who is unhappy. There is simply happiness; nobody even to be aware of it. Even that much distance does not exist that you can become aware of it.

Whenever you become aware of something, you are separate from it. If you are happy, you are separate and happiness is separate. So being really happy means becoming happiness rather than becoming happy. You dissolve by and by. When you are unhappy, you are too much. The ego comes to a focusing when one is unhappy. That's why egoistic people remain very unhappy and unhappy people remain very egoistic. There is an inter-connection.

If you want to be egoistic, you have to be unhappy. Unhappiness gives you the background and the ego comes out of it very clear, crystal-clear... as if a white dot on a black background. The more happy you are, the less you are. That's why many people want to become happy but really they are

afraid to. That's my observation – that people say they would like to be happy but they really don't want to be. They are afraid that they will be lost.

Happiness and egos can't go together. So the more happy you are, the less you are. There comes a moment when only happiness is, and you are not. We have called it 'nirvana' in India – when you have completely ceased to be, so there is no possibility of any conflict.

Divyo means divine. The word divine comes from 'div', the sanskrit root, and anand means bliss, so remember this, and try to become more and more happy. I say 'try' because much effort is needed in the beginning. We have become so accustomed to being unhappy and unhappiness has gone so deep that we have to uproot it. The weeds have to be taken out – root and all – hence the effort. Once those weeds of unhappiness are taken out, happiness is spontaneous. Then there is no effort involved. One is simply happy. Then to be is just to be happy; there is no other way.

[A sannyasin returning to the West says: I have a few things to finish there and some work. I'm thinking of writing a book about what's happening in mental hospitals – to denounce it... They make automata of them and they kill their soul. If I can try to write something....]

Good – try. It is valuable. This work on madhouses and mental patients and the way they are treated in the asylums can be very significant, but just don't be negative. Report some positive things also. It is very easy to criticize and many people are criticizing all over the world, but the real problem is that they don't propose anything that can be a substitute. And when somebody is mad, the problem is very real. If you say that what is being done is wrong and their soul is crushed and killed, that is not enough, because then the basic problem before society is: what to do?

They cannot be left because they are dangerous. They cannot be left alone and nobody is ready to take the responsibility; even their families are not ready to. What to do with these people? So do the book in two parts.

In the first part, criticize whatsoever is the present practice, and in the second part, propose some meditations and techniques and some ways to tackle the problem. Otherwise it is of not much use. People go on criticizing but unless you give something like a better substitute, the criticism is impotent and the effort is wasted.

So not only about this but about all problems in life – whenever you are ready to criticize something, first decide what you are going to give as a positive alternative to it. If you don't have any alternative, wait. Then criticism is not to be done because it is futile. If you say that this medicine is not right, maybe you are right, but then where is the right medicine? At least something is being done.

So criticism never brings revolution. Criticism is good as part of a positive programme. So first decide about the positive programme and then, keeping an eye on the positive programme, criticize. Then your criticism will be very valuable, appreciated even by those whom you are criticizing. Nobody will feel offended by it, because while you are criticizing, you are continuously keeping some positive alternative in mind and then you propose something.

So the work can be very valuable. But there are many people who are criticizing the old psychiatric practice and the way patients are treated in the West, but they are not proposing anything. I have been looking into their books. They make much noise...

[The sannyasin answers: You're the first person I've seen who is showing a way out.]

Just work something out and use all the meditations. You can even do a few experiments. Go with a few sannyasins – and now there are a few in France – to a psychiatric hospital. Tell them just to give you a few patients and you will work on them for three months and they can see what the results are. Then your thing becomes scientific, experimental, and you can also learn what can be done. Much can be done.

And the practice is wrong. It kills. It kills because they don't know what to do. The only way is somehow to force the patients to be automata, to be so mechanical that they live in a routine and they don't go out of it, because out of it they become dangerous. Their whole consciousness has to be taken away. They have to be given electric shocks so that even their intelligence is destroyed. They almost start vegetating... a dead routine: eating, sleeping, nothing more.

The society is simply protecting itself, that's all. The society is not doing anything for the mad people. It knows nothing yet of what to do with them. The only thing that society is doing is protecting itself, because these people can be dangerous. So throw them into a dark cell and feel good that you are doing something.

If the wife goes mad, the husband feels guilty; something has to be done. The wife is thrown into a mental asylum and now the husband feels relieved; something is being done. The doctors go on giving her electric shocks, just dulling her intelligence – because even to be mad one needs a little intelligence. When the intelligence is dulled, madness is also dulled.

Idiots are never mad. In fact the more intelligent a person is, the more it is possible for him to go insane because he carries so much stress of thinking, so much tension, so much anxiety. An idiot is simply there with no anxiety, no tension, no stress. He lives a very ordinary, simple life; no complexity.

So idiots never go mad. This is what the society is doing – turning intelligent people into idiots, forcing them to be so idiotic that they cannot be mad. Then they are not dangerous and society is safe.

But find ways. That's my whole work, and if you work at it you can find ways.

[A visitor from Spain: Could you explain about the path of the heart and keeping balance, because when I am in the heart, sometimes I feel happy and sometimes sad. So I can't see very well how I can follow the path of the heart and be centred.]

Nothing wrong in it. You should allow it. Both are good so don't choose.

Choice comes from the head. The heart knows no choice. Sometimes it is happy and sometimes it is sad. Both are natural and part of a rhythm – like day and night, summer and winter. The heart goes on changing its rhythm. The sad part is a relaxation part – like night, dark. The happy part is excited like the day. Both are needed and both are coming from the heart.

But the question about it is coming from the head – that you want to balance. That you would like to remain happy twenty-four hours is from the head. The heart knows no choice; it is choiceless.

Whatsoever happens, happens. It is deep acceptability. The head never accepts. It has its own ideas about how things should be, how life should be. It has its ideals, utopias, hopes. Drop the question and follow the heart.

When sad, be sad. Be really sad... sink into sadness. What else can you do? Sadness is needed. It is very relaxing... a dark night that surrounds you. Fall asleep into it. Accept it and you will see that the moment you accept sadness, it starts becoming beautiful. It is ugly because of rejection; it is not ugly in itself. Once you accept it, you will see how beautiful it is, how relaxing, how calm and quiet, how silent. It has something to give which happiness can never give.

Sadness gives depth. Happiness gives height. Sadness gives roots. Happiness gives branches. Happiness is like a tree going into the sky, and sadness is like the roots going down into the womb of the earth. But both are needed, and the higher a tree goes, the deeper it goes simultaneously. The bigger the tree, the bigger will be the roots. In fact it is always in proportion. A tall tree will have lengthy roots in the same proportion into the earth. That's its balance.

You may not bring it. The balance that you bring is of no use. It is of no worth. It will be forced. Balance comes spontaneously; it is already there. In fact when you are happy, you become so excited that it is tiring. Have you watched? The heart immediately moves then into the other direction, gives you a rest. You feel it as sadness. It is giving you a rest because you were getting too excited. It is medicinal, therapeutic. It is just as in the day you work hard and in the night you fall deeply asleep. In the morning you are fresh again. After sadness you will be fresh again to be excited.

So each happiness will be followed by a period of sadness, and each sadness will be followed by happiness again. In fact there is nothing sad in sadness. The word has wrong connotations from the mind. So simply be sad when you are sad. Don't create any antagonism and say, 'I would like to be happy.' Who are you to like it or not? If sadness is happening, this is the fact. Accept it and be sad, be totally sad.

Just whatsoever is the fact – don't move in any fiction – remain with that. Don't try to do anything – just be – and the balance will arise on its own. It is nothing that you have to do. If you do something, you mismanage.

So, good. The question is very significant, but remember it is coming from the head so don't bother about the head. Decide for one month to live by the heart and try in every way just to be with the heart. Sometimes it gives you dark nights, enjoy. Dark nights have very beautiful stars. Don't just look at the darkness; find where the stars are.

[The Vipassana group was present tonight.

A group member says many strong emotions surfaced for him during the group.]

Vipassana has done something very deep for you. Continue it for at least one or two hours. These things will disappear. When meditation goes deep, many deeper layers are stirred and feelings arise. One feels very confused as to what to do and what not to do. But something has been hit deep down so you continue it. A little more depth is needed and these things will disappear. They are just the old mind pulling you back from the depth, mm? Good.

CHAPTER 9

6 July 1976 pm in Chuang Tzu Auditorium

[Osho recommended that a newcomer undertake the course of Rolfing, saying:]

When the mind is melting and changing, it is very simple to go into Rolfing, and great is the benefit because the body can change very easily with the mind. Something changes in the mind and, parallel to it, the body has to readjust, or if something changes in the body, the mind has to readjust. They both keep a very subtle harmony. So if you are in a certain state of mind, the body has a certain structure. When the mind changes, the body needs a new structure.

And Rolfing is nothing but restructuring. It tries to melt the old musculature and helps the body to create new musculature. For example if a man is very angry, he has a certain musculature in the hands, in the arms, in the shoulders, in the teeth. An angry person is bound to have a very deep and subtle layer of tension in the jaw, in the teeth, in the hands. When you drop anger, or you release it, cathart it, suddenly there is no need for the old structure. So if you don't do Rolfing, that old structure can exist for months, even for years. That old structure can force you into old ways, into old habits, even though the mind has changed, because the body has its own weight.

Many times you do things and later on you say, 'I did it in spite of myself.' How can a person do something in spite of himself? But it happens. It happens because the body has its own way and sometimes it is too much. The mind knows it is wrong. The mind doesn't want to do it, but the old habit is such that the body forces you and you are just pulled into the old habit.

So when the mind is really changing through meditation, Rolfing is a great support and it changes the structure very easily. But if the mind is not undergoing changes, then Rolfing is very painful because the mind is not ready and you are forcing the structure to change, and that structure has an existential necessity. Even if you do Rolfing, the body will accumulate the same tension again.

For a few days you will feel very good, but again, because the mind is still there, it will create its own field.

[A visitor from the States said that she had done EST and had found it quite helpful.]

It can be very helpful. It is one of the most powerful things going in the West and very meaningful. Though it is not yet a complete system, it is a beginning and a good beginning...

It is just technology and a sort of brainwashing, but it is good if you can use it and you are not stuck in it; then it is very beneficial. If you get stuck in it, it can just be a wastage because the real thing is how to go beyond techniques and how to reach to love.

All techniques are good if they help you to go beyond, beyond them. Everything is good but basically it should make you capable of living your life from your innermost core. For example, a person is ill and you give him medicine. But medicine is not health, and if he becomes dependent on medicine, it is a new sort of illness. Sooner or later he has to drop the medicine. It is just to help his own healing powers. Once that healing power starts functioning, the medicine has to be reduced and dropped. But the real thing is to go beyond it and to find your own source.

All the techniques that are very prevalent in the West are just techniques. Techniques are good if they lead you to the heart, to love, to a flowering of your own innermost being. But one can get stuck in them, and there is every possibility for the modern mind to get stuck because the modern mind is technological. Mind as such is technological. So do a few meditations here....

[Another visitor said he had been with spiritual master who seemed to 'possess' him – he could feel his presence when he was alone meditating. He was still very confused about this.

Osho checked his energy.]

Nothing was wrong in it. You simply became afraid. There is nothing like evil, but because you became afraid you interpreted it as if something was wrong. It always happens that if you become possessed by somebody's presence – even if the presence is good – you feel very frightened because you are losing your own space. One feels good on the one hand because one's being is being nourished. On the other hand one feels very much deprived because one's freedom is lost..

But nothing was wrong in it. It happened naturally and it has helped you. Even the disconnecting was good, because if it was not disconnected, it may have killed your freedom. So it is good that you moved at the right time. This is a very subtle problem and the West is still not acquainted with it.

A master has to work on the disciple in a very skillful way. He has to possess him but he has not to destroy his freedom. He has to nourish him but he has not to make him dependent. On one hand he has to help him to surrender and on the other he has to give him more will. The function of the master is very paradoxical. And this is the paradox: on one hand he says 'Surrender', and on the other hand he says 'Beware of me'.

In Friedrich Nietzsche's 'Zarathustra', the last thing that Zarathustra says to his disciples is, 'Now I am going to leave you, but even when I am gone, beware of me. I have to leave you because I have

to make you completely free, totally free.' So in the beginning the master helps you, persuades you to surrender. Once you have surrendered, his functioning completely changes. He starts helping you to stand on your own.

I think that is missing somewhere. The surrender is there but the other part is not there. Then the possession can be almost destructive. Up to a certain extent it will be nourishing and then you will start feeling that now it is too late because you are losing your own roots. You will become a zombie.

He [the visitor's guru] wants to come here; maybe he will come sometime.

Just a few days ago he wrote that he wants to come. So sometime in October, November, somewhere, if he comes I will talk with him also. It is good but only half good. The other half is missing.

But you have not been in any way harmed by it. You escaped in the right moment. And of course when the connection was disconnected, you started feeling a little empty because that presence was gone. But good; there is nothing to be worried about. Finally you have to attain to your own presence. Nobody else's presence is going to help you. It can indicate the way, just the beginning. It can be a support, a supportive climate at the most. But the journey is long and one has to go alone. It is the flight of the alone to the alone.

The master can give you courage, he can give you the confidence that it does happen. You can feel that it has happened in him. That very feeling is enough to keep you on the way, because the goal is very distant and hazards are a thousand and one. Each step can lead you astray, and on each step there will be frustration and hopelessness. Many times you will decide to go back and many times you will feel that you have gone into an imaginary world – illusions, dreams. Many times you will feel that it was better to remain worldly and not to have chosen this path, because where is the goal? The goal is behind many layers of clouds.

If you have been with a master, that will help you. When hope-lessness surrounds you, his love, his presence, experiences with him, will give you hope. It will hold you to the path. But finally you have to attain to your own being. That's where things have gone a little wrong.

[The visitor answers:... now I'm coming to you and I'm running the same pattern and it's depressing me because I'm still not standing on my own.]

That will come. You just have to get a little further away from the experience that has happened. It will happen. Just a little time will heal the wound. And nothing has been lost. It has been good; on the whole, a good experience. But it was dangerous. If you had remained in it, it would have sucked you of your very potentiality.

[The visitor continues: The thing that's confusing me is this. If there was love between us, then how could it have been destructive?]

Love can be destructive in many ways, because love is not necessarily enlightened, not necessarily. A mother loves the child and the whole world is suffering because mothers love their children. Ask

the psychiatrists, the psychologists. They say that every neurosis can be reduced to the mother-child relationship. Many people in the mad asylums are suffering from nothing but love. Fathers love their sons, priests love, politicians love. Everybody is loving but love is not necessarily enlightened.

When love is enlightened, it is compassion. Then it is of a totally different quality. It gives you freedom. Its whole function is to give freedom, absolutely. And not only that it talks about freedom – it makes every effort to make you free and it makes every effort to destroy all the hindrances that come on the path of freedom.

So love can be, but it may not be very alert. Then it is destructive. Love plus awareness is equal to compassion. Love alone is not enough, otherwise the world would already have become a paradise. You love your woman, your woman loves you, but what happens finally? Nothing but destruction. Your love is okay but you are not okay. Something is there deep down in the unconscious which goes on creating things that you are not aware of. So one can be very loving – and that's the danger of love.

A person need not be a Buddha to love; that's the problem. One can love, and sometimes love is more harmful than hate because you cannot defend yourself against love. If I love you, how will you defend yourself? Even the idea to defend yourself will make you feel guilty. You will become vulnerable and because I love you, I will be dominant. Love can become a very subtle politics, and it does. It becomes very dictatorial.

So love is not necessarily freedom. It should be – that is the ideal. So always remember, if you love somebody with awareness, only then is it going to be a blessing. Otherwise, nobody knows – you may talk, you may even desire, you may intend it to be a blessing, but that doesn't matter. The total result is going to be wrong because somewhere you are wrong.

Once you understand that it is very easy to become powerful through love, once you have understood the politics of love and you have become efficient in it, there is a great technique in your hands and people will just be victims. They will not know how to escape because even the idea will make them feel guilty. The man loves you so much – where are you going?

You cannot find a worse mother than a good mother, can you? It is impossible. A good mother is so good that she kills you completely. Even a bad mother is better because at least with a bad mother you can fight and through fight you can become yourself. With a good mother there is no chance; with good parents there is no chance. You are doomed.

So love is not necessarily a blessing. Out of one hundred cases, in ninety-nine cases, love is a curse... sweet poison. And when the poison is sweet, one tends to forget that it is poison.

Awareness is the most important thing. The presence of an aware person, even if he is not loving, is going to be a blessing. He may not bother about love at all. He may not be loving at all; he may be very very hard. A zen master will be very hard, almost cruel. He can beat you. He can throw you out of the window. He will not show any love whatsoever, but he will show awareness and his awareness is going to be a blessing.

I don't say that love should be denied, but love should not be the first. Awareness should be the first. Love has to follow like a shadow.

Whenever you are eating something, nourishment should be the first thing, taste, second. If it has good flavour and good taste, very good, but one should not think that taste is enough to make anything nourishing or that good flavour is essential. That's how synthetic food, false food, is becoming more and more prevalent in the world, because now people understand what taste is liked, what flavour is liked and what colour is liked. These are not essential things.

You don't eat colour, you don't eat flavour, you don't eat taste. They are good if they are there, but if you eat something which has nothing to do with them and that something has vitality, the aliveness of the food, the organicness of it, that is the most essential thing.

So awareness is first and love is second. Good, if a master can manage to be loving and his lovingness does not become a substitute for his awareness. Otherwise it is better to drop love and just be aware because then you will not harm anybody.

Now, in the West, people are missing love. You have to understand that. Family life is almost gone. The old days of a loving atmosphere are no more there. Everywhere is conflict and violence, struggle between the children and parents, between husband and wife, man and woman, this class and that, between white and black. Everywhere there is conflict, struggle, violence, aggression, anger. Love has disappeared – and love is a basic need of humanity.

So anybody who shows a little love, people become mad after him. Now there will arise many people who will show love and will dominate you. Love is now going to be the politics of the future, because people are missing love so much that anybody can put his hand on your head and you feel tremendously thrilled. That's how gurus have become so dominant and prominent in the West. It has almost become a great traffic from the East. People who were of no value here have become great masters there, like M...*...juststupidpeople.Buttheyaregreatmastersbecausetheyjustshowyoulove.*

The West is in a great turmoil and some basic ingredient is missing. Somebody has to fulfill it, and many people are fulfilling it. I have seen many people who have no value in the East becoming great masters there. They are nothing, but your need is very much.

When one is hungry, one starts eating anything. When one is thirsty, one can drink dirty water. In deserts it happens sometimes that a person has to drink his own urine. No water – what to do? It is unthinkable ordinarily; but when you are dying, one doesn't bother whether it is urine or water. Anything will do. People kill their animals, their horses or camels, and drink their blood.

That's what is happening: love is missing and people are in search of love. Whomsoever can patronise you, whomsoever has known your need and can just give you an idea of a father and mother... You have missed your mother, you have missed your father, so anybody can come and say, 'I am your father.' So, father-figures will arise, mother-figures will arise – and they're all substitutes. They're not going to help very much. They are temporary arrangements and can be destructive if one clings to them for very long.

So even when you see the facticity of one person, you start moving to another guru. From there you will go somewhere else, but look deeply into what you are searching for. If you are searching for love, then love has to arise in your heart. Whatsoever is your need has to come out of your being.

And find a man, find a community, where love is not given to you but ways and methods are given to you so that you can grow into love yourself. Consolations are not given to you. These are very simple. I can be loving to you and can console you, but this is not going to help. The only thing that can help is something to help your growth.

Somewhere you are stuck and you have not been yet able to find your heart. So how to help to find your heart ? That cannot be done by becoming dependent. Surrender is good to learn, very good to trust, but one should always remember that surrender is just the beginning. Freedom is the end. Be here, meditate, do a few groups, and let us see what can be done, mm?

[An older sannyasin reports back on the advice Osho had given her (on June 28) to be like a child again.

She said on the third day she was teasing someone who became angry with her: I started to watch how I became conditioned again, watching how it happened. The result was that by and by I lost the childhood and now I'm back in the same boat.]

No, no, you are not in the same boat. You can never be in the same boat. The boat may be the same but you are not the same. A few more things have to be done. I was aware that it would be difficult. It is bound to be difficult, because it is not only a question of you; others get involved in it.

So now do one thing: with others, just play a game of being adult. Don't get identified with it... as if you are just playing a role of being adult but in fact you are a child and are playing a game of being adult because adults think that you are old. So with others just go on playing the game of being adult, and continue your friendship with small children. With them become a small child, and whenever you are alone, think in terms of your being a child. Sometimes just sing small songs that children sing or just talk to the wall or play with words, say gibberish as small children do; sitting alone, be a child. In your room, in your bathroom, be a child.

When somebody else comes in, just change your role. And do it consciously and deliberately so that deep down you remain a child. On the surface you play the role because others expect certain things. So, good – we are not to disturb anybody. If they expect, then their expectations can be fulfilled easily – but do it deliberately.

When for the first time you started feeling like a child, you were identified with your old age and you were going into childhood. Now reverse it. You are a child, and whenever you need to be old, you have to deliberately, consciously, be old. Nobody will be offended then and nobody will be angry and your work will not be disturbed. You will find this more convenient and helpful.

With adults just play a role, because they are identified with their bodies and they think of you also as your body. They cannot see that something deep down has changed, is changing. They cannot see, so it is not to be forced on them; there is no need. So for this camp, for ten days, just move between these two roles. Try, and see how it works. If you have any difficulty, come back and tell me.

[A sannyasin asked about her relationship problems. Osho said she should not do anything but allow things to settle by themselves. If she made a decision to leave her boyfriend or to stay with him, the part in her that was resistant would create trouble.]

... so it is always good to let things settle on their own accord. Whatsoever we do creates more trouble than it solves. And there is no hurry. Why bother that it is not going anywhere? What is going anywhere? Who is going anywhere? Nobody has ever heard of any relationship going anywhere. Nothing goes anywhere. Everything is here.

When you feel good, be together. When you don't feel good it is better to be frank. And there is no need to feel guilty that you are using him, because you can tell him that if he does not feel like being with you, perfectly good. When you both agree to be together and both agree to move into some space, good. When even one is not willing, then don't force it. Then nobody is using anybody. The relationship remains free. You come close, you go away, but nothing is being forced.

[Osho said if one started trying to settle things, the venture was doomed from the start, because the mind is a great planner but it knows nothing of the future. Rather, Osho said, it was better to live moment by moment....]

When loving, then be really loving. When non-loving, forget all about it. One day or other the world is going to accept this fact – that lovers should not live together. They should live separately, and whenever they want to be together, they can be together. Whenever they don't want to be together, there is no need for them to be.

Marriage and divorce should both disappear. They are both together; divorce exists because of marriage. Once marriage disappears, divorce will also disappear. People should be free to be together or not and each moment should decide its own truth. Why should we decide ahead? why decide for tomorrow? Tomorrow will come and decide. Let tomorrow have its own say and then you will always be happy and you will never be fighting against the current. You will always be relaxed, moving with the current, floating with it.

And existence is not going anywhere; that you should remember. It is just being here. Nothing is going anywhere. All coming and going, all arrival and departure is just a dream world. All that is, is simply here. Nothing is going anywhere. It has never gone anywhere and it will never go anywhere.

So simply relax, and don't feel guilty. Enjoy...

CHAPTER 10

7 July 1976 pm in Chuang Tzu Auditorium

[Osho speaks to a sannyasin:]

Much is going to happen. Just allow it. That is the greatest thing. It is very easy to do something because one remains the doer and the ego is fulfilled. But the greatest problem arises when you have to allow something. It is simple but it becomes complex because of the ego. So that's the only thing you have to remember: to allow it.

In this camp, just move very simply. No need to force, because all force is violent and all force is against God. Surrendering, the knack of it, comes by and by. It is not a science; it is just a knack. In the camp you allow, and the eleventh [Guru Poornima Day] will bring you to a very strange space within yourself, but allow it. Just feel as if you are a sponge soaking up existence. Everything is ready. You just have to soak it up.

Fear makes one hard. Trust makes one soft. And that is the meaning of 'tanmaya'. The word means to be totally absorbed so nothing is left behind... as if an ice cube is melting, melting, and is gone; nothing is left. That is the meaning of the name I have given to you. So melt and be gone.

When you are no more there, then you are for the first time. When you cannot find yourself anywhere, suddenly you are at home. When you cannot find yourself, God is. The more you are, the less God is. That is the proportion. If you are ninety-nine percent then God is only one percent. And of course it is difficult to find Him because you are ninety-nine percent and He is one percent; impossible to find Him.

You start melting... ninety-eight, ninety-seven, ninety-six... and God starts growing more and more. A moment comes when He is ninety-nine percent and you are one percent. Then there is no need to seek. He is. Suddenly He is revealed in everything. Then it is tremendously beautiful when lastly

that one percent disappears, when not even a trace is left behind. That is the meaning of tanmaya. So remember that. Be absorbed and allow.

I am going to do many things to you, but just allow.

[A sannyasin says: I'm split between the world and the spiritual life – totally split. It's a problem. I've been completely in the world, living and enjoying. No meditation whatever... guilt – that I should be meditating, that I should be spiritual, or should be this and that.]

That guilt creates the trouble, not the world. And there is no division between the world and spiritualism. But the division is in the guilt. So that guilt has to be dropped. Not that you have to bring spirituality and the world together; they are together. There is no way to separate them. You have to understand your guilt and drop it, otherwise guilt always creates schizophrenia. And it can; if it goes very deep, it can create a real split. A person can really become two – so much so that one may not be aware of the other at all. The other may not be aware of the first. The split can become so much that they never meet; there is no encounter.

So sometimes you live with the one person as one person, and sometimes you live with another person, but that is dangerous. That effort to bring spirituality and the world together is, from the very beginning, wrong. You have to understand your guilt. These groups will help, so in them just move as naturally as possible and don't categorise that this is spiritual and this is worldly. The very categorisation is wrong because then division starts. Once you label something as spiritual, suddenly you have condemned the world. When you say something is worldly, the division has come in. There is no need.

If you enjoy food, if you enjoy the sunshine, if you enjoy the flowers and you enjoy meditation and prayer, in fact it is all one enjoyment. It does not matter that it is food or flowers or friends or prayer or meditation. It is one phenomenon – enjoyment. It is joy. There is no need to divide it because objects of joy are different – they are immaterial. The most essential thing is that you have joy and delight.

You don't divide when you see the moon in the night and you enjoy it and then one day you see a child smiling and you enjoy. Which is spiritual and which is material? You see a flower opening and something opens in you and you delight in it. The food is being cooked and the flavour comes and suddenly there is joy in it. Which is spiritual and which is worldly?

If you ask me, I will say that joy is spiritual and the incapacity to enjoy, to celebrate, is worldly.

If you have been enjoying, perfectly good. The basic thing is that one is happy. If you are happy, these things won't last for long because the very search of happiness will take you beyond them, but not against them. Going beyond them is not going against them. Going beyond them is a totally different process.

You enjoy drinking. There is nothing wrong in it. By and by you will see that there is not much enjoyment in it. More is possible. So you start searching through meditation and prayer, and if more happens then it is not against drinking. In fact drinking showed you the way.

So always seek happiness. Where you seek is irrelevant. If one is really passionately in search of happiness, then nothing can hold. By and by things which cannot give you happiness or real happiness will wither away by themselves. But there is no need to condemn them and no need to say that something is wrong.

Just accept it; it is perfectly good. This whole year has been a meditation for you. In these groups, bring out your mind as much as possible. Go through acting it out. Whatsoever are the problems, don't hide them; bring them out. If guilt is there, bring out guilt. Once you bring something out, it starts getting resolved. But I don't see that there is anything wrong. Everything has been good for you, mm? Good!

[The Soma group is present. The leader said she found her group low in energy. Osho said she should use the first few hours of the group to assess its nature, its energy type, and that as she herself was high energy, she had to come down to their level and speed of moving....]

When you feel that the energy is low, slow down. Don't go too fast, but move slowly, more smoothly. Always feel the group's energy, its style, how fast it can walk, and never walk faster than it. Otherwise you will be tired and the group will not be benefited, because just by getting, nobody is benefited unless one is allowed to give too. It has to be reciprocal, then only there is growth.

If in a relationship one person goes on giving and the other goes on taking, both suffer. Not only the giver – because the giver feels cheated – but the person who is the receiver is also suffering because he cannot grow unless he is allowed to give. He becomes a beggar and his self-image falls low. He needs to be strengthened and he needs to be given an opportunity where he can also give. Then he feels human; he feels confident.

Growth is possible only when give and take is proportionate, otherwise both will miss. You will miss because you will see that nothing has come back. You will feel tired, exhausted, spent, and the group will not feel very good about you because you never gave a chance to the group to give something back, whatsoever it is. So you have to come down lower when the energy is going low.

There are two types of people: low energy and high energy. There is nothing good in being high energy or bad in being low energy. That's how two types exist. The low energy people move very slowly. Their growth is not jumpy. They don't leap. They don't explode. They simply grow as trees grow. They take more time but their growth is more settled, more certain, and falling back is difficult. Once they have reached a point, they will not easily lose it again.

The high energy people move fast in speed. They jump. They leap. With them, work is very fast. That's good, but there is one problem with them: whatsoever they achieve, they can lose as easily as they achieved it. They fall back very easily because it has been jumping, not a growth. Growth needs very slow ripening, seasoning, time.

Both types have their benefits and weaknesses and in fact if one has to choose between the two, the low energy people are more capable of spiritual growth than high energy people. High energy people are more powerful as far as worldly achievement is concerned.

Low energy people will be defeated in a worldly competition. They will always lag behind. That's why they have become condemned. There is such competition in the world. They will fall out of the rat-race; they will not be able to remain in it. They will be pushed out, thrown out.

But as far as spiritual growth is concerned, they can grow more deeply than high energy people because they can wait and they can be patient. They are not in too much of a hurry. They don't want anything instantly. Their expectation is never for the impossible. They only hanker for the possible. And when you desire the possible, the impossible can also happen. When you desire the impossible, even the possible becomes difficult. So don't be worried.

[The leader said that as they started their day earlier than everyone else, rising at four in the morning, they found that if they did active techniques, the noise disturbed the neighbours, but if they did more passive work, group members went off to sleep again!

Osho suggested they tried post-hypnotic suggestion, saying that ashram hypnotherapist would be able to suggest suitable wording, which should be confined to about three sentences and repeated seven times, and should be a suggestion that they would wake at four every morning and would feel energetic and happy.]

This is post-hypnotic suggestion. Once a suggestion reaches into the unconscious, it helps, because from there one comes back to awakening. The sleep is moving into the unconscious and the suggestion also goes into the unconscious. If the suggestion has reached deeper than sleep ever reaches, there is no problem. That suggestion will work and it is autonomous.

This has been the traditional way of the monks, recluses, in the Himalayas. They don't have any clock, watch, nothing. They simply suggest to themselves that they will awake at three or four o'clock, and that becomes by and by so deep-rooted that it becomes a body alarm. Suddenly you are awake and not only that, but more widely awake, all lethargy gone.

So make a suggestion and tell everybody to repeat it as deeply as possible, every night, seven times. The same words have to be repeated and very definite, not hesitantly. If the suggestion is hesitant, it will not help. It has to be an absolute statement.

[Osho said that then, on waking, it was good to do pranayama, but without music – which the group had been using up to now. He stressed that it was important to start with exhalation, not inhalation....]

When you exhale deeply, the body inhales automatically. A deep inhalation comes rushing inside bringing more oxygen. Sleep needs carbon dioxide in the lungs. That's how sleep functions chemically. If your lungs are full of carbon dioxide you will sleep well. If the room is very small and many people are sleeping in it, the carbon dioxide quantity is proportionately more than ordinary. It can happen that if the door and windows are closed and people are sleeping in a small room, sometimes even death happens. People move into such a deep sleep that they can never come back.

But carbon dioxide is a must for sleep. For waking, oxygen is a must. So if you change the balance, it helps. Exhale deeply. Exhalation means that you are throwing carbon dioxide out. Remember never to start with inhalation because carbon dioxide is inside. If you inhale deeply that carbon dioxide is pushed in deeper but not thrown out, so that will not help.

Once the oxygen is more than the carbon dioxide, one is awake. That's what, chemically, awakening is, so nothing is better than pranayama. So just two or three minutes of exhalation and they will be perfectly awake.

[A group member said: And there was a difficulty in astral travelling. The first night I didn't go back into my body and it didn't feel nice.]

No, it has been good. It happens sometimes that for the first time that you go out of the body, you don't know how to get in and it can create a very panicky state. But there is no problem about it. Just the idea – 'I want to get back into my body' – is the key, nothing else. Just the very desire is enough.

We are in the body because of our desire to be in the body. Nothing else is holding us in. That is the whole philosophy of rebirth.

When you die, you are so full of desire for the body that you again enter into a womb... again another life. When a Buddha dies, he simply dies. He has no desire to enter into another body again. There is no desire so he goes on floating, far out, and he never comes into another body again. He becomes part of the invisible existence. That's what we call 'nirvana', freedom.

But you have desires still, so if sometimes you move out of the body, you wonder about how to enter it again. You get very frightened, but accidents have never happened because the very desire is the key. Next moment you find yourself in the body. Just one moment before it was so difficult. In fact there is no way to enter into the body. There is no gate, no lock, no key. Just the desire is all.

So if you are afraid, whenever you try astral travelling again, just give yourself a suggestion that after fifteen minutes of travelling, you will go back into the body, that's all. Repeat it three times and go travelling, and after fifteen minutes you will immediately find yourself back in the body. There is nothing to worry about, but the first time it can be very scary. Just continue.

[Osho said that to feel insecure was natural because everyone is insecure, life is insecure, but the urge to be secure is absurd. Accepting insecurity, one lives in security....]

Man is a fragile flower. Any stone can crush him. Any accident and you are gone. Once you understand it.... Even if you feel very afraid, what to do? The night is dark, the path unknown, no light to light the path, nobody to guide you, no map, so what to do? If you like crying and weeping, cry and weep, but that helps nobody. Better accept it and grope in the dark. Enjoy while you are. Why waste this time for security, because security is not possible. This is the wisdom of insecurity. Once you understand it, accept it, you are freed from fear.

It happens always on the war front, when soldiers go to fight, that they are very afraid because death is there waiting for them. Maybe they will never come back again. They tremble, they cannot sleep, they have nightmares. They dream again and again that they have been killed or crippled, but once they reach the front, all fear disappears. Once they see that death is happening, people are dying, other soldiers are dead, their friends may be dead, bombs are falling and bullets passing, within twenty-four hours they settle; all fear gone. They accept it; they start playing cards and bullets are passing. They drink tea and they enjoy it as they have never enjoyed it before because this may be their last cup. They joke and laugh, they dance and sing. What to do? When death is there, it is there.

This is insecurity. Accept it, then it disappears. And continue astral travelling. That will be very very good for you.

[A sannyasin who had left the group and then returned to it on Osho's advice (see July 4th), said she had gained something from it. She did not want to do more groups: I've been thinking that life is enough of a process.]

It is enough if you understand. Groups are needed because we don't understand that life is enough; otherwise it is. A group is nothing but trying to focus your mind upon certain problems which you are missing in your life. Because life is a long-range phenomenon; we have lived it for so long that by and by we have become oblivious of many things.

A group is nothing but to force a few important problems, to concentrate on the important problems, so they are not lost in the details of life, and then to work them out. It is just a piece of life but more flooded with light. If one understands, there is no need for a group, but because people don't understand, there is a need. Otherwise the whole life is an encounter, a continuous encounter. But we have become so accustomed to that life and we act so mechanically in it, repeating patterns.

Then in life there are many other things at stake. Nobody is ready to tolerate your anger, and sometimes it can be too costly so you have to repress it. Sometimes you have to smile and you never wanted to smile; inside you were cursing. But if you don't smile, that may cost you too much. It is not worth it so you smile.

Life is such that pretension is very difficult to drop. A group is just a special situation in which everybody is ready to accept whatsoever you are – your anger, your hatred, your madness – and nothing is at stake. Out of the group nobody will call you mad.

They will understand that that was just a group situation. And when everybody is relaxing, catharting, acting out, you can also do it. It becomes simple. But in life everybody is not catharting; they are repressing. So repression is a normal mode of life. In a group, expression is the normal mode so it is tremendously valuable. But if one understands there is no need.

But where is that understanding? If you understand, life is more than enough. It is a continuous on-going process, but it is difficult. Groups can make you more alert about life, and after a group you can see life in a new light, with new vision. You can change a few things here and there. Sometimes a few changes make the whole of your life different.

So if you feel like doing some groups, do. Otherwise just do the camp.

[A sannyasin says: Words are very important to me, and your words are very important. How do you feel about me singing your words?... I have tapes of you and I sing with you and the birds.]

[chuckling] You enjoy it. It's very good. And words are important. Sometimes a change of a small word, just replacing it by another word can change your whole life.

... because words are not just words. They have moods, climates of their own. When a word settles inside you, it brings a different climate to your mind, a different approach, a different vision. Call the same thing a different name and see: something is immediately different.

So one of the most important things to remember is: if it is possible, live an experience and don't fix it by any word because that will make it narrow. You are sitting... it is a silent evening. The sun

has gone and the stars have started appearing. Just be. Don't even say, 'This is beautiful,' because the moment you say that it is beautiful, it is no more the same. By saying 'beautiful' you are bringing in the past and all the experiences that you said were beautiful have coloured the word. Your word 'beautiful' contains many experiences of beauty. But this is totally new. It has never been so. It will never be so again.

Why bring in the past? The present is so vast – the past is so narrow. Why look from a hole in the wall when you can come out and look at the whole sky? So try not to use words, but if you have to, then be very choosy about them because each word has a nuance of its own. Be very poetic about it. Use it with taste, love, feeling.

There are feeling words and there are intellectual words. Drop intellectual words more and more. Use more and more feeling words. There are political words and there are religious words. Drop political words. There are words which immediately create conflict. The moment you utter them, argument arises. So never use logical, argumentative language. Use the language of affection, of caring, of love, so that no argument arises.

If one starts feeling this way, one sees a tremendous change arising. If one is a little alert in life, many miseries can be avoided. A single word uttered in unconsciousness can create a long chain of misery. A slight difference, just a very small turning and it makes a lot of change. One should become very very careful and use words when absolutely necessary. Avoid contaminated words. Use fresh words, non-controversial, which are not arguments but which are just expressions of your feelings.

If one can become a connoisseur of words, one's whole life will be totally different. Your relationships will be totally different because ninety-nine percent of a relationship is through words, gestures – and those are also words. The same word has created so many troubles for you and again you blurt it out. If a word brings misery, anger, conflict, argument, drop it. What is the point in carrying it? Replace it by something better. The best is silence. Next best is singing, poetry, love.

CHAPTER 11

9 July 1976 pm in Chuang Tzu Auditorium

[As Guru Poornima day was only two days away, Osho's family, friends and relatives, came to visit and pay their respects to their son, brother, nephew, uncle, friend, colleague – and guru. Most of Osho's immediate family – and he has nine brothers and sisters – are sannyasins, his father and mother included.

Present at darshan tonight were two of Osho's sisters – one a plump, handsome-looking woman in her early forties, another in her early twenties – a younger brother, and his maternal uncle, as well as his parents. Friends who had known Osho from Gardarwara, where he was brought up, from Jabalpur, where he attended university, and from Sagar, where he undertook post-graduate studies, were also present. Osho spoke with them for some time.]

[A sannyasin, who has returned from a visit to the West, says he had problems with his wife there because he is not fulfilling her desires: She thinks that I am childish and too feminine, not responsible, not adult.]

A relationship is always problematic and when one spouse starts changing, then more problems arise. She's right in a way; you are becoming more and more childlike. That's the whole effort here: to make you more childlike. But her interpretation is wrong. She calls it childish. It is not childish. It is childlike.

'Childish' is derogatory. To be childlike is to be a saint. To be childish is to be immature. But both look alike and it is very difficult to demarcate the boundaries clearly. She is right, so don't fight. Just accept that that's true. That's what is happening, that's what is longed for. That's the goal: to become childlike; to be so innocent, so virgin, that one can trust unconditionally.

Something of very great import is happening to you, and whatsoever she is saying is right in a way, so don't argue with her. There is no need to fight. Whenever she says something, listen to her, meditate over it. If it is true, accept it.

Childlikeness is bound to come if you meditate. A little meditation and you will start feeling more childlike, more fresh. And with it comes a sort of irresponsibility – irresponsibility in the sense that you don't consider other people's obsessions any more.

As I see it, it is a great responsibility. you start becoming responsible towards yourself, but you start dropping your masks, your false faces. Others start feeling disturbed because they have always had expectations and you were fulfilling those demands. Now they feel that you are becoming irresponsible. When they say that you are becoming irresponsible, they are simply saying that you are getting out from under their domination. You are becoming freer. To condemn it, they call it 'irresponsibility'. In fact freedom is growing.

And you are becoming responsible, but responsibility means the ability to respond. It is not a duty that has to be fulfilled in the ordinary sense. It is a responsiveness, a sensitivity. But the more sensitive you become, the more you will find that many people think that you are becoming irresponsible – and you have to accept that – because their interests, their investments will not be satisfied. Many times you will not fulfill their expectations, but nobody is here to fulfill anybody else's expectations.

The basic responsibility is towards oneself. So a meditator first becomes very very selfish, but later on when one has become more centred, rooted into one's own being, energy starts overflowing. But it is not a duty. It is not that one has to do it. One loves to do it; it is a sharing. That will come; don't be worried.

One thing you have to remember: accept these things. Then there is no fight. You must be fighting. You must be saying, 'No, I am responsible.' You must be saying, 'No, I am not childlike.' You must be saying, 'No, I am the same as I was before.' Don't insist. You are not – and it is good that you are not the same. Something is growing, something is changing.

If she loves you, she will settle with your growth; she will also grow. If she does not love you, then there is no problem. The world is so wide; she can separate. But don't carry on any false pretensions any more. And I feel that she loves you.... But accept whatsoever she says and tell her, 'This is what is happening and I am helpless. I am enjoying it so I am going to go into it more and more. Now it is for you to decide. If you want to be with me, then be with me... then be happily with me. If it has become miserable and you feel that now it is not possible for you to be with me, then you are free. Goodbye !' But be clear about it.

This continuous anger, being together and hating each other, being in anger and rage, is destructive. It poisons the whole system. It will kill you, it will kill her. So while you are here, completely forget her. Just write a letter to her accepting whatsoever she says, because once you accept a certain thing, the whole point of a quarrel is gone. What can the other do? You've accepted what she said so there is nothing to prove to her. Tell her it is open to her to choose you or not to choose you. Be courageous and things will settle on a higher altitude.

You cannot go back. There is no going back. It never happens; it is not possible. You cannot be the same. You will be growing continuously. And it is better she knows that now changes will be happening.

An alive relationship is always changing. It has many climates, many moods. It has many surprises. A dead relationship remains stagnant. It is repetitive, it is the same, but then it is no more a relationship. Then you are not two persons, you are two things together. Of course two things never quarrel. The quarrel arises when two persons enter.

[Osho concluded by saying it would be good if he could persuade his wife to come here, and helpful for him if he did some of the groups while he was here.]

[The leader of the Tao group says: There's been so much happening with me, with the groups. I don't know. I just don't know.]

That's good. Whenever something really happens, one never knows, because whatsoever happens is always inexpressible. When nothing happens, you can talk much about it. But when something really happens, then to talk is almost impossible. One simply feels helpless.

So, blessed are the moments when something happens and one cannot say what is happening and what has happened, when one is at a loss and one loses all articulateness.

Good! Something has really happened!

[A sannyasin says: I'm just confused – but happy.]

[chuckling] That's good! Happiness confuses, because we are so accustomed to misery. Misery is clearcut. We know every nook and corner of it. We are great experts in being miserable. When happiness comes, everything collapses. One is simply confused. One does not know what is happening, why it is happening.

Happiness is so unknown that it is natural to feel confused. Misery is very superficial. You can manage it just on the surface, manipulate it; it is under your control. That is the key word to be remembered about misery: it is under your control. And happiness is just the opposite.

You are under its control, hence it is confusing. Nobody can control happiness. When it comes, it is too much. It is bigger than you. It is so vast and you are so tiny... as if an ocean has dropped into a drop. It brings great confusion. But it is very blissful to be confused so.

It is better to be confused with happiness than to be clearcut with misery. It is better to be controlled by happiness than to be in control with misery.

That is the cause of why people go on clinging to misery. They can control it more easily. It is their own creation. They are the masters, so the ego remains on the throne like a king – suffering, but still, on the throne. That's why people don't leave misery easily. They suffer but they will cling. They will say that they want to get rid of it, but nobody is barring their way. They say they want to drop it, but they go on clinging to it like a treasure. Misery is not against the ego. It is all for it. It is very ego-enhancing. It feeds the ego, nourishes it.

But when happiness comes, it is as if the heavens are open for you and it is raining cats and dogs, and your small hut is just in a flood... all boundaries are lost. It is maddening.

So don't be worried about confusion. Just move in the direction that happiness is indicating. Accept confusion. It is just temporary, transitory. Once you have become acquainted with the ways of happiness, again confusion will disappear. The guest is very new.

You don't know who this guest is and how you are to behave with him. But by and by you will become more acquainted and confusion will disappear.

So don't seek clarity, otherwise you will start clinging to your misery, because misery is very clear. You go to a doctor and if you have any disease he can diagnose it in a very clearcut way. He can diagnose if you have TB or cancer or this and that; a thousand and one diseases. But if you are healthy, he has nothing to diagnose.

In fact medical science has nothing to define what health is. At the most they can say that you are not ill, but they cannot be very definite about what health is. Health remains undefined. It is so big that no category is big enough. It cannot be pigeon-holed. Happiness is bigger than health. Health is happiness of the body. Happiness is health of the soul.

So don't be bothered about clarity. What is one to do with clarity? We are not doing arithmetic here. Only fools are doing that. Forget all about clarity. Confusion is chaotic, certainly... frightening – but the adventure is there and the challenge. So take the challenge and go headlong. Don't pay too much attention to confusion. Focus more on happiness.

Wherever there is happiness, there is God.

So listen to it. If it leads to confused states, okay. If it leads to unmapped, uncharted territories, okay. If it leads to chaos, okay. Welcome it, because wherever it leads, it leads towards God.

Clarity is of the mind. Happiness is of the total. All that is alive is always confusing. Only dead things are clear and non-confusing. They can be categorised. You can say that this is a chair and this is a table. But is it so easy to say that this man is good and this man is bad? Not so easy, because the good man can turn into a bad one in a single moment, and the bad can turn into good in a single moment.

But that is the beauty of humanity, of personality; the dignity of man not being like a chair. You cannot categorise him. The time you take in categorising him may be enough for him to change. A saint can become a sinner in a single moment – because it is his decision – and a sinner can become a saint. So man remains open. Chairs are closed. The chair was a chair yesterday. The chair is a chair today. The chair is going to be a chair tomorrow. A chair has no growth. It is just stuck. That is the definition of a thing.

A person is an opening. Tomorrow who knows who you will be? Even you cannot say who you will be, because you have not known tomorrow yet and what it brings. So people who are really alert never promise anything, because how can you promise? You cannot say to somebody, 'I will love you tomorrow also,' because who knows? Real awareness will give you such humbleness that you

will say, 'I cannot say anything about tomorrow. We will see. Let tomorrow come. I hope that I will love you, but nothing is certain.' And that is the beauty.

If a man can promise and can fulfill his promise, he is a thing; he is not a person. He is predictable. He has a character but he has no soul. A man of soul has no character. He is freedom and very confusing. A man of character is very clear, but a man who lives in freedom is very confusing to himself and to others also. But it has a beauty in it because it is alive, throbbing always with new possibilities, new potentialities.

So forget about confusion because confusion is bound to be there. You are moving in new territory that you have never tasted before, so your old patterns will be confused. Listen to happiness; let that be the indicator. Let that decide your direction and move into that. Whatsoever the stake, never lose track of happiness. If you can really be a hedonist, God is not very far away.

Once you lose track of happiness, you may be very clear, philosophically very clever in labelling things and categorising things; you may become a great expert, but you will remain poor. Your soul will not be there. That is the difference between philosophy and religion. Philosophy seeks clarity. Religion seeks reality. These are totally different dimensions. If something is real, it is going to be confusing because the real is so vast that it contains contradictions. And if something is very clear, beware! – it is going to be something false.

Mathematics is very clear. The most clearcut science is mathematics because it is completely man-oriented. If man disappears, mathematics will disappear. It is just a man-manufactured thing. It is clear. Man has made it – it is not from God. It is from man, it is from the mind. It is the most clearcut science in the world because it is the most bogus science. It corresponds to no reality. It is simply symbolic, just in the mind.

But if you seek reality, you will find it very confusing. You love a man and you find that you also hate him. It is very confusing and books don't say that. They say if you love a man, you love him; you never hate him. But that's philosophy. If you love a man, you hate him also. If you are happy with a man, you are also unhappy with him. Otherwise with whom are you going to be unhappy? Books say that when you love a man, you love. When you are happy with a man, you are always happy. That is nonsense. It is not a real thing; it is just a concept.

Reality is chaotic. It is wild... it is very stormy.

So just allow it, mm? The group has been very good for you.

[A group member said: I feel a bit like a coward in approaching my problems through Encounter-type groups. I seem to always get to the same space and then fall back.]

One never knows in what moment your courage will burst forth. Even when it happens for a single moment, it clarifies the whole life. These groups are just devices. Sometimes the right moment will come for you, but nobody can decide when that will be.

Somebody asked Rothschild, 'How did you become so rich?' He said, 'I always waited for my opportunity, and when it came I simply jumped over it.' The man said, 'I am also waiting for an

opportunity, but I only know when it has gone! It is such a rare moment that it comes and by the time I am ready to jump over it, it is gone.'

Rothschild laughed and he said, 'Keep jumping, otherwise you will miss! That's what I have been doing all my life – jumping. An opportunity may come or not – that is not the point; I keep on jumping. When it comes, it finds me always jumping. It comes and goes in a moment, and if you are thinking about it...'

So keep jumping! That's all that meditation is about. Some day the coincidence will happen. You will be jumping and the right moment will be close by. Something clicks and something happens. It is a happening; it is not a doing. But if you are not jump-ing, you will miss it. It is difficult and sometimes boring too, because you come again and again to the same space and it becomes circular. But keep jumping.

One day it is going to happen. I can see it, just below the horizon. Any moment the sunrise is possible. But keep jumping, don't fall asleep. Otherwise sometimes it happens that a man has been awake the whole night waiting for the sunrise, and then he becomes so tired and exhausted that it has not come, still not come, that he falls asleep – and then the sunrise comes. In the morning most people fall asleep and miss again.

There is an indian parable that moksha is like a great palace in which there are millions of gates, but only one gate is true and all the other gates are false. The seeker is like a blindman who goes on groping in the dark. Sometimes he gets fed up. Again and again the false gate comes and nothing happens again and again. Sometimes it happens that he jumps a few gates; he doesn't grope for them. He knows thousands of gates that he has touched and they have been false. And there is only one gate that is true. Some-times he jumps that gate also because it looks just like the other gates.

Once you have passed it, you know it is different. But as I see it, things are going perfectly well. Good!

[A sannyasin said he had been through an economic crisis lately and since then had been finding it difficult to meditate, because of outside pressure.]

Whenever there is something like pressure from the outside – and there will be many times in life – then direct entry into meditation becomes difficult. So before meditation, for a fifteen minute period, you have to do something to cancel the pressure; then only can you enter meditation, otherwise not.

For fifteen minutes, simply sit silently and think that the whole world is a dream – and it is! Think of the whole world as a dream and that there is nothing of any significance in it. One thing.

The second thing. Sooner or later everything will disappear – you also. You were not always here, you will not always be here. So nothing is permanent. And thirdly: you are just a witness. This is a passing dream, a film. These three things remember – that this whole world is a dream and everything is going to pass, even you. Death is approaching and the only reality there is is the witness, so you are just a witness. Relax the body and then witness for fifteen minutes and then meditate. You will be able to get into it, and then there will be no trouble.

But whenever you feel that the meditation has become simple, stop it; otherwise it will become habitual. It has to be used only in specific conditions when it is difficult to enter meditation. If you do it every Day it is good but it will lose the effect, and then it will not work.

So use it medicinally. When things are going wrong and rough, then do it so it will clear the way and you will be able to relax.

CHAPTER 12

10 July 1976 pm in Chuang Tzu Auditorium

[A french sannyasin said that he found passports and all those official kind of papers stupid and bureaucratic.]

Mm... but one lives in a stupid society. Just by throwing the paper in the river, you cannot be helped – and you cannot throw the whole society in the river. Even if they are stupid, it is not very wise to throw them in the river. You live in a stupid society, you are born in a stupid society, so nothing can be done; one is helpless. One has to follow these things. This is not the way to be free. By throwing the papers and the passport in the river you will be in more trouble, because that stupid society will not forgive you. And the power is with the society. One has to be very understanding about these things.

When you live with blind people, live like a blindman, because you have to live with them. You cannot change the whole world. If they are stupid, they are stupid, but you have not done anything very wise; it is even more stupid.

I know bureaucracy is there but it has to be there because people are absolutely irresponsible. There is no way to suddenly drop the bureaucracy and the court and the law and the policemen. There is no way because you will not be able to live for a single moment. It is a necessary evil. One just has to learn to live with people who are not alert, who are fast asleep; they are snoring. It may be disturbing to you, but nothing can be done about it.

At the most, the one thing you can do is not to enforce the same stupid behaviour that has been forced on you by society. Don't force it on anybody else. You may have your wife someday, your children someday, but don't force it on the n, on your friends. That's all you can do. But you have to live in society and you have to follow the rules.

[Osho went on to say when you are on the road, you have to keep to a certain side of the road, otherwise there will be a traffic jam because society is of more than one person. rules are needed. [See 'Get out of Your Own Way', April 24th, where Osho talks more about this.] Osho said we are part of society, which is an institution that has been in existence for millennia. The rules are just like the rules in a card game. You don't dispute which is the king or which is the jack. You agree on certain understandings and abide by them.]

Man is born in the society, he lives in the society. He is a social animal. You are born of two person's love affair. Society was there even in your birth. Your mother was following a certain rule, your father was following a certain rule; husbands and wives and this and that. Because they followed certain rules, they brought you up, otherwise they would have thrown you into the river. Why bother? Who are you? Why should you disturb their life and become a burden on them? They followed a rule that children have to be looked after.

So the game has to be understood and if you want to play the game, you have to follow the rules. If you don't want to follow the rules, don't follow the game. It is simple. And you will unnecessarily create trouble. Now if you don't have a passport the police will catch you. If you don't have the right papers, you will be thrown out of the country. So how is it bringing you freedom? It will destroy all your freedom. So don't do that.

This type of idea arises many times because there are stupid rules, but that's how things are. We have such a small life that we cannot hope to change the whole society. So it is better to be wise and to simply follow the rules. You will be freer if you follow the rules. If you follow the rules perfectly, you will be completely free. The moment you break a rule, you are caught.

So a wise man simply follows the rules. Be a Roman when you are in Rome and just follow the rules. You will fit there and nobody will create any trouble for you. They can create trouble because the power belongs to them. You are a tiny individual. What can you do? There is no point in fighting because you are fighting against a brick wall. You will hurt your own head.

That's where the hippie attitude is wrong. They are perfect in their insight that these rules are just bogus, but they don't understand that they are needed. The bigger the group, the more rules are needed. When you are alone, no rules are needed. When two are there, a few rules; three are there, more, four, more. And the world is populating itself so fast that more and more rules will be needed. Otherwise there will be chaos and madness.

So don't just condemn things. Try to understand. There are many evils which are needed; they are necessary. The choice is not between right and wrong. In real life the choice is always between a bigger evil and a lesser evil, a bigger wrong and a lesser wrong. The choice is not between right and wrong, otherwise it would have been very easy. The choice is of the lesser evil.

Just think of a society where no passport is needed, no documents are needed, no papers are needed. We could not have electricity. We could not sit here so silently. A mob could come and start dancing and we would not be able to talk. Somebody comes and starts living in your house. You cannot say, 'Get out!' because there are no papers; the house belongs to nobody. Then you cannot even keep your shirt on your body. Anyone who has more power will take it away.

Just conceive of a society existing even for twenty-four hours without any rules and regulations. Within twenty-four hours the whole civilisation will go to dust. There will be murders and robberies and nobody will be able to even sleep because when you want to go to sleep, a mob comes inside the room and they want to play cards or drink there, and who are you to prevent it? Somebody takes your wife or your girlfriend and you cannot do anything. Even for twenty-four hours without those stupid rules, society cannot exist.

There is a possibility – but that is simply a possibility; it is not going to ever happen – that in some future time there will be a society of enlightened people. Then there will be no rules because they will be so responsible. But that you cannot in fact even hope for. It is a utopia.

This word 'utopia' is beautiful. It means 'that which never happens'. The very word means 'that which never happens'. It is just a dream. Good – dreamers have always been dreaming about it – but don't become a victim of it, mm?

[An elderly sannyas came to say goodbye to Osho tonight. He discussed what meditations would be suitable for her, saying that if she did Nadabrahma [the Humming meditation] in the morning, she should do the 'life/death' meditation each evening.]

In the night before you go to sleep, do this fifteen-minute meditation. It is a death meditation. Lie down and relax your body. Just feel like dying and that you cannot move your body because you are dead. Just create the feeling that you are disappearing from the body. Do it for ten, fifteen minutes, and you will start feeling it within a week. Meditating that way, fall asleep. Don't break it. Let the meditation turn into sleep, and if sleep overcomes you, go into it.

In the morning, the moment you feel you are awake – don't open your eyes – do the life meditation. Feel that you are becoming more wholly alive, that life is coming back and the whole body is full of vitality and energy. Start moving, swaying in the bed with eyes closed. Just feel that life is flowing in you. Feel that the body has a great flowing energy – just the opposite of the death meditation. So do the death meditation in the night before falling asleep and the life meditation just before getting up.

With the life meditation you can take deep breaths. Just feel full of energy... life entering with breathing. Feel full and very happy, alive. Then after fifteen minutes, get up. These two – the life and death meditation – are going to help you tremendously.

[The Hypnotherapy group that was present tonight. A group member said she had liked it so much and had found it helpful, Osho suggested that the meditation he had given (above) would be good for her also. He went on to talk about the significance of death]

And remember, there is no fear in death. We cannot be afraid of something which we do not know. To be afraid, one first needs to be acquainted. So the fear of death is not really a fear of death. It is just fear of losing life. It is not because of death that we are afraid. We are only afraid that we may lose this life with which we are acquainted.

But death is a door and leads to a higher life, a richer life.

[Osho said death is something like the existence before birth, before one started breathing....]

But now the womb is bigger. It is a cosmic womb. You are not entering the mother's womb. Now the whole cosmos is the mother. When one does the death meditation, one is again moving to a place where breathing is not needed because breathing is part of life.

So while doing this meditation, if you feel that the breathing is getting slower, it is perfectly alright. Don't be frightened by that.

There are moments sometimes when the death meditation really possesses you so that you may feel almost as if the breathing has stopped. So don't get into a panic, because that is one of the most beautiful spaces one can enter. When there is no breathing, there is no disturbance. When there is no breathing, there is pure consciousness. When there is no breathing, you are for a moment absolutely independent of the body.

You are alive but in a totally new way. That life is no more dependent on physical conditions because even breathing is not there. Breathing is a bridge between you and the body, a link. If the link is broken, you are suddenly in a new space and you go on expanding. You are no more attached to this new body. So don't be afraid. It is mind-blowing – the experience. And death is very beautiful. It is dark but very relaxing. It is very silent. There is no noise of life in it. It is like a dark, deep night... you are alone and everything is silent.

So do this for fifteen minutes every night and fall asleep doing it so that sleep and the death meditation become almost one phenomenon. The death meditation turns into sleep. And death is like sleep. A mini death is needed every day, otherwise you will not be fresh and new. So sleep is a small death. If you fall asleep meditating, your sleep will be of a totally different quality. It will not have dreams. In the morning you will feel as if within seconds you are awake again. Time will be so short and you will feel very fresh.

In the morning you have to do the life meditation first, otherwise you will feel difficulty. You have gone so deep that you have to come back. As slowly as one goes in, one has to come back. You have moved into a well-like phenomenon; you have to come back.

So continue this, mm? And do Soma. Very good.

[A sannyasin with a spinal complaint had done the group on Osho's suggestion. He mentioned the trouble with his spine again, and Osho felt it was probably due to sitting incorrectly and suggested that each morning he should take a very very hot shower or bath. The water should be hot enough to make the blood circulate easily. Then he should sit under a very cold shower or bath immediately afterwards. Osho said the use of heat followed by cold would help the body fibres to shrink and expand and make the body more supple, hence making it easy for him to develop a new posture.

Osho said if this was done every morning for six months, he would feel much better. Anuragi asked if he should continue the watching of the breath meditation that he had been doing for some time. Osho said this was a good meditation for him and then went on to talk about meditation in general....

]

One thing has to be remembered about meditation: it is a long journey and there is no shortcut. Anyone who says there is a shortcut is befooling you.

It is a long journey because the change is very deep and is achieved after many lives; many lives of routine habits, thinking, desiring, and the mind structure. That you have to drop through meditation. In fact it is almost impossible but it happens.

A man becoming a meditator is the greatest responsibility in the world. It is not easy. It cannot be instant. So from the beginning never start expecting too much and then you will never be frustrated. You will always be happy because things will grow very slowly.

Meditation is not a seasonal flower which within six weeks is there. It is a very very big tree. It needs time to spread its roots.

So go on working continuously. You will not be here for one year, so for this one year devote as much time as you have to meditation so that when you come next time, I can start working on a higher altitude.

[A sannyasin said that the exercise that Osho had given him at a previous darshan had helped him much, and that he had started feeling the lower part of his body again.]

Very good. The lower part of the body is one of the problems with many people – almost the majority. The lower part has gone dead because sex has been repressed through the centuries. Below the sex centre, people have become afraid to move. They just remain uptight, above the sex centre. In fact many people live in their heads, or if they are a little more courageous, they live in the torso.

At the most people go down to the navel but not beyond that, so half of the body is almost paralysed, and because of it, half of the life is also paralysed. Then many things become impossible because the lower part of the body is like roots. These are the roots. The legs are the roots and they connect you with the earth. So people are hanging like ghosts, unconnected with the earth. One has to move back to the feet.

Lao Tzu used to say to his disciples, 'Unless you start breathing from the soles of your feet, you are not my disciples.' Breathing from the soles of your feet. . .and he is perfectly right. The deeper you go, the deeper goes your breath. It is almost true that the boundary of your being is the boundary of your breath. When the boundary increases and touches your feet, your breath almost reaches to the feet; not in a physiological sense, but in a very very psychological sense. Then you have claimed your whole body. For the first time you are whole, one piece, together. So continue to do that exercise, mm?

And go on feeling more and more in the feet. Sometimes just stand on the earth without shoes and feel the coolness, the softness, the warmth. Whatsoever the earth is ready to give in that moment, just feel it and let it flow through you. And allow your energy to flow into the earth. Be connected with the earth.

If you are connected with the earth, you are connected with life. If you are connected with the earth, you are connected with your body. If you are connected with the earth, you will become very sensitive and centred – and that's what is needed. You have felt it, so you can move. Good... go into it more and more.

CHAPTER 13

11 July 1976 pm in Chuang Tzu Auditorium

There was no spoken darshan on July 11th as it was Guru Poornima Day. Chapter 13 is a description of the celebration.

CHAPTER 14

12 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: We don't have any children yet and I have some feeling to have a child. I'm thirty-two now and I feel ready, but I would like your advice.

Osho checks her energy.]

Just one thing. You can become a mother, but whenever you make love, always make love after meditation. Make it a point that you meditate, and only when the energy is very meditative, only then make love. When you are in a deep meditative state and the energy is flowing, you conceive a higher quality soul. What type of soul enters you depends on where you are.

This almost always happens – that people make love when they are sexual. Sexuality is a lower centre. It happens sometimes that when people are angry and fighting, they make love. That too is very low, very low. You open your door to a much lower soul. Or people make love as a routine, a mechanical habit, something that has to be done every day or twice a week or whatsoever. They do it just as a mechanical routine or as part of physical hygiene, but then it is very mechanical. It has nothing of your heart in it, and then you allow very low souls to enter you.

Love should be almost like prayer. Love is sacred. It is the holiest thing that exists in man.

So first one should prepare oneself to move into love. Pray, meditate, and when you are full of a different kind of energy which has nothing to do with the physical, in fact nothing to do with the sexual, then you are vulnerable to a higher quality soul. So; much depends on the mother.

You can become a mother – you are ready – but if you are not very alert about it, you will get entangled with a very ordinary soul. People are almost unaware of what they are doing. If you go to purchase a car, even then you think much about it. If you go to purchase furniture for your room,

you have a thousand and one alternatives and you think about this and that, which one will suit. But as far as children are concerned, you never think about what type of children you would like, what type of soul you are going to invoke, invite.

And millions are the alternatives... from Judas to Jesus, &om the darkest soul to the holiest. Millions are the alternatives and your attitude will decide. Whatsoever your attitude, you become available to that sort of soul. If you go higher, you become available to higher souls. You go lower, you become available to lower souls.

So remember this much. And you are ready....

[A sannyasin said he had a terrible pain in his back due to a slipped disc. It has happened before whenever he opens up to meditation through therapy.]

Then it has something to do with the energy. It has to be settled, otherwise each time you move into a different space, it will come and will block the whole thing.

[Osho checked his energy and said recommended the same exercise that he had given at darshan on July 10th, in which hot and cold water were used in rapid succession....]

If you can take a sauna, that will be good... anything that makes the body hot and perspiring, and then a sudden change to cold, so that first the pores become porous, open, relaxed, and then they suddenly freeze. That gives the spine a totally new life. That's why after a sauna, one feels so alive so full of energy. It has nothing to do with anything else but the spine.

The spine is the base of life. At least to exist in the body, the spine is the most important part. On one end of the spine is sex energy, on another end of the spine is the mind. In fact man is nothing but spine. When sex energy starts moving towards the sahasrar, the seventh centre, then for the first time one becomes aware of whether the spine is in a natural shape or not. Otherwise nobody is aware.

And it is not only with you; it has to be so with almost all Westerners. They are not aware of it because there is no question of awareness. When they start working on energy and when that energy moves and the spine is not found to be straight, then suddenly there is trouble.

In the East, people became aware of it, so people have been sitting on the ground with a straight spine. That became part of all Yoga systems: that the spine should be straight whatsoever you are doing. That became just a common routine for the eastern humanity. People who are not even concerned in any way with Yoga, will try to sit with the spine erect because any day that you become interested in any energy transformation, then the problem will arise.

So just do this. And continue it for three months.

... Everything is going well, and much is to happen. You cannot even imagine what is going to happen, so just remain expectant, alert, because nobody knows when the guest comes and knocks at the door. So be watchful!

[A sannyasin says: I'm leaving Poona and leaving you, but I don't feel that I'm leaving you.... Everybody says, 'You're leaving,' but I feel that just the body's leaving]

You are right and the others are wrong. Now there is no way of leaving me.

Wherever you go, you go in me. And whatsoever you do, you do in me.

So be aware; the responsibility is bigger now.

[A sannyasin said that he had left the Encounter group after the fifth day as he felt much fear and that he was blocked. Osho reassured him that it was alright for him to have left if he felt he had to, saying that he should now do the camp as totally as possible.

The sannyasin said he did not feel like it....]

It is not a question of your liking or disliking. But if you don't feel like doing anything and you want to remain the same, then settle as you are and forget about changing yourself.

If you listen to your liking, you are listening to your old mind. One has to do some things against one's liking and then one grows; otherwise nobody ever grows. Growth is not so smooth as people think. It is painful... and the greatest pain comes when you have to move against your liking.

Who is this that goes on saying 'This I like and this I don't like'? This is your old mind, not you. If it is allowed, there is no way to change. The mind will say to stay in the old rut because it likes that. So one has to come out of it. Sometimes one has to be against likings, dislikings. You have to decide about it.

If you feel that you have always to move according to your liking, then move; there is no problem in it. Nobody is forcing you to do something against your liking. But then don't raise any problems. Simply relax and move. Or if you want to change, if you feel that something is wrong somewhere in the way you are, if you feel that the way you are creates misery, the way you are does not allow you to be totally happy, then something has to be done.

And whenever one changes any way, any old style, it is painful, it hurts. It is like learning a new skill. You know the old very well, so everything goes easily. When you learn a new skill, it is difficult. And this is not only a new skill. It is learning a new being. It is going to be hard. The old has to die for the new to be born. The old has to go for the new to come. If you go on clinging to the old, there is nowhere for the new to come in.

So if you like your likings very much and you are perfectly happy, then I will not create any trouble for you. Just feel your own way and whatsoever you feel like doing, do. But if you decide that things are not as they should be and you would like to change them, do meditations and book for the Soma group, mm? Good!

[The Enlightenment Intensive group are present. A group member said that during the Kundalini meditation he had fallen down and cried: And then I went for a walk and everything I saw was just absolutely perfect... just absolutely beautiful.]

It is perfect. It has been perfect from the very beginning. It has never been otherwise. It is just that we don't have the eyes. Sometimes when the eyes open, you suddenly realise the perfection. Everything is perfect. Good!

[A group member says he feels scared, and... so grubby and dirty.]

Mm mm, you must have been taught great ideals in your childhood [a chuckle]. Whenever people are taught great ideals, they start feeling dirty and guilty and this and that. Because those ideals are foolish and impossible; nobody can fulfill them. So whatsoever you do, you always fall short, you are always a failure because the ideal is impossible. It is inhuman. They call it super-human. It is inhuman. But it becomes a torture, a self-torture, and then whatsoever you do is wrong. That's what is creating the trouble for you. You are dirty because of ideals. So drop the ideals and just be.

I don't see any dirt anywhere in you. I see a beautiful human being.

There is nothing wrong. It is just that you have an idea that things should be like this and like that and they are not, because they cannot be. So drop those ideals. Become a realist. Once you become a realist, everything seems to be just beautiful and perfect. When you don't have any ideal of perfection, everything is perfect because there is nothing with which to compare it and condemn it.

When you have an ideal, everything is imperfect; you have something to compare. And that ideal is like an horizon; you never reach it. The closer you move to the horizon, the farther away the horizon goes. An horizon is not a reality. It is just illusory – an illusion that somewhere the earth meets the sky. They never meet anywhere.

The horizon is just a mirage. It appears, but it is not, so when you go towards it, it goes on moving farther away. All ideals are mirages, so drop them and be a realist. Listen to the facts.

This world is the only world. And the way you are is the only way you can be, so enjoy it. Don't waste time. Accept yourself. This is the way God has chosen you to be, or the way God has chosen to be in you. Now there is no going back. There is no possibility to drop yourself. Accept and float with reality.

And I don't see any dirt. I don't see anything to condemn. But for centuries the mind has been conditioned to condemn. That's a great strategy in the hands of the politician and the priests: create guilt inside you and then they can manipulate you. To manipulate a human being is the worst crime one can commit. I don't see that there is any problem, because I don't want to manipulate you.

If I create a guilt, I manipulate you; manipulators always create guilt. It is up to you to be alert and not to be manipulated by people. Hiding behind your ideals are the priests and the politicians. Once you drop the ideals, you will see all the politicians and priests dead, and you will be completely free and liberated.

[A group member said: I felt like I was half being born. There were contractions, but I wasn't coming out.]

I always feel that I'm trying too hard... that I'm out there trying when I should be (motioning in towards herself)...]

No, you try a little more; because if you don't try, things won't happen to you. There are two types of persons: one type to whom things happen only with effort, and one to whom things happen effortlessly. If the first type tries effortlessness, he will be a failure. If the second type tries effort, he will be a failure.

You are a yoga type. Effort is just a natural element to you. Zen or Tao won't suit you. You have a tremendous willpower and you can do much. So don't be worried. There are many people here of the second type and they may create trouble for you. Don't listen to anybody. It is a question of your own understanding about yourself.

You will come out of it; doing, you will come out of it, but first you will have to go headlong into it to the very extreme. You will fall out of it but that will happen only when you have reached to the very extreme of effort. When you have done that, when you have done all that can be done and nothing is left – you are exhausted, spent – you will fall and then effortlessness will start.

But right now if you start from the middle, you will be stuck. That's what the significance is of your feeling that you are being half born. You are in the middle. Now if you stop effort, you will be neither in the womb nor in the world. You will be just hanging midway. half and half. You have come halfway through your effort. Now make a little more effort. You are not going to lose anything by it, but you are going to gain everything.

[Osho asked her how she had found Encounter group. She said that she had become engaged in a battle of ego with the groupleader.]

[chuckling] You are an egoist. All people who have wills have egos, so hard effort is going to be needed to burn it. There is no other way. So in the camp, make every effort possible... wild and mad, not less than that !

[A sannyasin says: there has been a woman in my life for the first time... I'm not in love – it's too strange an experience for me to feel anything I've not experienced before....]

Whatever it is, allow it to happen. This paradox is something very natural. Whenever there is a question of choosing, when half of your being says 'Do this' and half of your being says 'Do that', then paradox arises and man becomes ambiguous. Ordinarily this split never comes to a focusing, but whenever there is a real choice – for example to be alone or to be with a woman – then there is a real problem. And you cannot do both. To be with a woman, it is impossible to be alone. One woman is enough of a crowd.

If you want to be alone, it is impossible to make any approach towards a woman, so the problem comes to a very critical edge and one has to decide. But I would like you to love with the woman and to try to be alone. It is difficult – that's why it looks paradoxical – but it is possible. It is very difficult to be alone with a woman, but to be alone and to be alone is meaningless. You can be alone when you are alone, but it is meaningless; the contrast is not there. The figure is there but the field is not.

To be alone and with a woman is paradoxical, but if you can make it possible, it will give you such a sharpness of aloneness that nothing else can give. So on the one hand I say it is very difficult to be alone with a woman, and on the other hand I say that if you can be alone with a woman, only then you have aloneness. Otherwise it will be loneliness, not aloneness. Life exists through paradox, so whenever there is a paradox, don't try to avoid it.

It is very much simpler to choose one and to avoid the other, but then you are denying something of your being. That denied part will take revenge. Sooner or later it will overpower you. That denied part becomes very powerful. Then you will be pulled towards a woman and you will not be alone. You will be completely overpowered by her because the denied part will take revenge.

And again you will wish to be alone – because nobody likes to be overpowered. It is a sort of slavery, a bondage, a commitment. One wants to escape from it.

This is the whole problem of man – love and freedom. These two words 'love' and 'freedom' are the most important words in the human language. That man is the greatest man who has become efficient in managing both together. He's almost superhuman. He has arrived. He does not lose his love because of freedom and he does not lose his freedom because of love. He lives free in love. He lives in freedom and loving. In fact that is the goal and the destiny. That is what maturity is.

It is very easy to choose one – to choose love and drop freedom – but then you will always be haunted by freedom and it will destroy your love. Love will look as if it is against freedom, inimical to freedom, antagonistic to freedom. How can man leave freedom? It cannot be left even for love.

By and by you will become fed up with love and you will start moving to the other extreme. One day you will leave love and rush towards freedom. But just to be free and without loving, how can a man live? Love is such a big need. To be loved and to love is almost spiritual breathing. The body cannot live without breath and the spirit cannot live without love.

One day you become bored with your freedom because what to do with it? Of course you are free, but what to do with freedom? There is no love so nothing flowers. This way one moves like a pendulum swings – from freedom to love, from love to freedom. This way the wheel can continue for many lives. This is how it has continued. We call it the wheel of life. It goes on rotating: the same spokes coming up, going down.

A man attains liberation when he comes to attain a synthesis between love and freedom.

So I will say don't be afraid. Nobody can take your freedom if you are really free. And if you are not really free, anybody is going to take it. It is only a matter of who takes it – this woman or that; it doesn't matter. If you are not free, your freedom is going to be taken. But remember: only that which you don't have can be taken. Hence the paradox.

That which you have can never be taken. How can it be taken? If I am free, I am free. How can it be taken from me? Freedom is something intrinsic to me. It is not something that I have. It is something that I am. I am freedom, not that I possess freedom. Nobody can take it. I exist as freedom.

Then you can love and you can play many games of love... even of bondage. You can play many games of hide and seek. You can even play the act of being a prisoner and still you know that you

are free. How can your freedom be taken? Who can take it? If you don't have it, then you are afraid. But then what is the point of being afraid? Somebody is going to take it. You don't have it.

So don't choose one, choose both; choose together. Move in love and remain free. Remain free but never make your freedom anti-love, otherwise you will remain mediocre. That's what has happened to all mediocres.

There are two types of mediocres in the world. One has chosen love and dropped freedom – the ordinary, worldly man. Then there is another type of mediocre, the monk, who has dropped love and chosen freedom. But both are half, both are lopsided. Both are in deep trouble and turmoil and inner conflict because half of their being is starved, half of their being has become almost dead. And how can you live with a being half alive and half dead? It is worse than death. It is better to die once and for all than to die piecemeal.

So choose the paradox. Don't choose the alternatives that the paradox has given to you. Choose the whole paradox. Say, 'I will remain free and I will love.' It will be hard, it is going to be arduous – all growth is. It is an uphill task, and the higher you move, the greater challenges are going to face you.

But that's what it means to be a man... a continuous acceptance of challenges, new challenges, because each new challenge brings a new breeze into your being, a new space to expand, to explode, to explore.

Choose both together and go on reporting to me how things are going, mm?

[A group member said she felt unhappy: I can't find anything in me that is strong, no willpower or anything that I can find.]

No, nothing is wrong in it. You are not the will type. You are just against her type [indicating the earlier sannyasin]. She is your enemy! [laughter] There is nothing to worry about. You are not a will type. Surrender is your way. You don't have any will. There is no need. You don't need any effort. You can reach without effort.

And sadness came because for the first time you became aware about this willlessness. You thought, 'Now I am nobody. I have no will.' You started feeling as if you are impotent, as if you have no power, and you are nobody. So because of your ideas, you created problems. This was a deep penetration into your nothingness. If you had known, you would have become so delighted.

She has a bigger problem than you [chuckling and indicating the earlier sannyasin again] because she will have to work hard and then she will come to the same point. She will have to pass through much effort and you can simply move, float, because the will is not there.

Will can become a great hindrance. So don't be worried about it. Sadness is your interpretation. You have penetrated a very deep layer of nothingness so you are not feeling who you are, where you are, where you belong. You have touched such a strange space – and that is your reality. So delight in your having touched such a deep space within you. But that deep space is always empty and to reach that is the whole effort of all meditation.

This group has been really meaningful to you but you are feeling sad because you have a certain interpretation. Your interpretation is wrong. Drop it and you will feel so blissful. You have no problem. Will is not there, so you don't have any problem. When the will is not there, you don't have any ego. Now don't suffer unnecessarily.

It is as if a man goes to the doctor and he thinks he has many big diseases and he has learned great names. The doctor examines him and he says, 'No, this disease is not there, that disease is not there.' And the man becomes sad because there are no diseases. 'So I am without disease? So this doctor is destroying all my topics of conversation? Now what will I talk about?' But the doctor is simply saying that you are not ill.

But if you are thinking about illness too much, you will feel a little sad, as if something has been taken away from you. In fact he is saying that you are perfectly healthy when he is saying that you don't have any illness. If you don't have any will, you are perfectly healthy. Will is one of the greatest diseases.

So delight! Do this camp without will. Just enjoy. With no effort, dance, sing, sit silently. For this whole camp simply move will-less, egoless, and then tell me how much bliss arises. And drop your interpretations, mm? You are already happy! Good!

CHAPTER 15

13 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I'm going to be in a place where I'll have lots of temptation to drugs and sex. I feel as though I've really developed some beautiful meditative things for myself and I feel a bit apprehensive...]

You will have to be a little alert, because when there is nothing like meditation, there is nothing to lose. But when meditation starts and something is growing, there is much to lose.

The devil becomes a temptation only when God is very close by, otherwise not. The devil never goes to tempt devils – never. He always goes to tempt a Jesus, a Buddha. The temptation is always when you have something to lose. So ordinarily I don't say to people to be alert about sex because they don't have anything to lose so it is perfectly okay. If they don't have anything to lose and they become too alert about sex, their alertness will function as a repression. It will not be a gain, it will be a loss.

But to you I would like to say to be alert because now you have something growing..It is very soft, fragile, tender. Just a small moment of unawareness and you can lose it. It can be crushed by anything.

And when energy is rising higher, sex can be dangerous. It pulls down the energy. It creates a contradiction in your being. One part is going higher and another part starts going lower. Then there comes a deep tension, a bifurcation. a split. So for you, the temptation is going to be there and you have to be alert. The greater the temptation, the greater is the possibility of being alert. So don't take it negatively. There is nothing to be afraid of. It's simply as it should be.

It is a challenge, and it is good. So when you are there be very watchful, be loving, and if sometimes sex happens as part of love, then there is nothing to be worried about. But it shouldn't be the focus.

The focus should be love. You love a person, you share his being, you share your being with him, you share the space.

That is exactly what love is: to create a space between two persons – a space which belongs to neither or belongs to both... a small space between two persons where they both meet and mingle and merge. That space has nothing to do with physical space. It is simply spiritual. In that space you are not you, and the other is not the other. You both come into that space and you meet.

Once it happened that I stayed with friends in Agra. They were two brothers, both mad and very rich people. I had never been to their place but they had been asking me again and again. Once just passing through, I stayed with them for four or five hours. I had known that both of them were a little neurotic, but their neuroses became clear-cut in those hours I stayed there.

The elder brother had come to receive me at the station and the younger came too, but a little late. So the older took me to his part of the house. I became aware later on that the house was divided in two. When the younger came back from the station, rushing, because he couldn't find me, he came into the common hall where I was sitting, just like this. They had a common hall in which both could come and go and then two separate parts of the house.

The younger brother said to me, 'Either come to my place or at least to this common hall where we can both sit. Otherwise I cannot enter his territory and he cannot enter my house.' They were very inimical to each other but even they had a common room where they could both come.

So even if two persons are not as they should be, they can still have a common room. Even neurotics can have a common room. And that is what love is. If it grows, then that common room becomes bigger and bigger and bigger and then both the houses are dissolved into it.

So sometimes if you share space with somebody, a husband or friend or anybody, and sex happens as a spontaneous phenomenon not something brooded upon, not something sought after, not something that you were planning, then it is not sexual. There is a sort of sex which is not sexual at all. Sex can be beautiful but sexuality can never be beautiful. Sexuality means cerebral sex: thinking about it, planning it, managing, manipulating and doing many things, but the basic thing remains deep down in the mind that one is approaching a sex object.

When you look to a person through sexuality, you reduce him to an object. He is no more a person and the whole game is only of manipulation. You are going to land in bed sooner or later. It depends how much you play with the idea and how much both of you prolong the foreplay. But if in the mind the end is just sex, then it is sexuality. When the mind has nothing to do with sex, then it is pure, innocent sex. It is virgin sex.

That sex can sometimes be even purer than celibacy, because if a celibate continuously thinks of sex, then it is not celibacy. When a person moves in a deep love relationship with somebody, not thinking about sex, and it happens because you share so totally that sex also comes in, then it is okay and nothing to worry about, so don't create guilt about it.

So two things: first, don't make sexuality a temptation. Don't allow it to tempt you. Be alert and don't allow it to become part of your mind. Relax and meditate and when the energy is urging you to

become sexual, close your eyes and allow that energy to move upwards. But sharing a space with somebody and it just happens as pure, animal, virgin sex, and you have not been thinking about it at all, there has not been a single thought about it, but it is simply following as a shadow of your love, then it is perfectly alright. It is prayerful.

That's what the Bauls insist. [The Bauls are mystics who follow no creed, no ritual, but move individually... dancing, singing, loving. The word 'baul means 'mad one'.] That is the zenith of the tantra attitude. Energy has to move more and more towards your meditation. Much is going to happen. It is just a beginning... higher peaks will soon become available.

[A sannyasin returning to the West says: So much has happened. I don't understand it.]

There is no need to understand... and there is no way to understand. It is something that is always beyond understanding. When it happens, it is beyond understanding. When it is below understanding, it has not happened – because it is a mystery, not an ordinary fact that you can understand. It is bigger than you. It is higher than you. It is deeper than you.

You are just a very small drop in it and it is oceanic. So how can the drop understand the ocean?

... Participate in it rather than trying to understand it. That way comes understanding – participate in it, dissolve in it, allow it to overwhelm you and overpower you. Be possessed by it. And these are two totally different attitudes.

When we try to understand something, we are trying to possess it, we are trying to control it. Knowledge is control. Lord Bacon has said, 'Knowledge is power.' It is. That's what science goes on doing. Science tries to know things just to overpower them. Once you know them, you become the master.

Religion is, just the opposite, diametrically opposite. It is not a quest to know. It is a quest to be.

Whatever is happening, allow it to overpower you, not the other way round. Don't try to understand it. Let it understand you.

It is said that a young man, very full of ego, came to see a great sufi mystic, Hassan. The young man had reason to be egoistic. He belonged to the royal family and he had the Greatest teachers of his country to teach him. He visited almost all the Feat masters available and had been to every enlightened person that he had heard of. He knew many things, he had collected much knowledge, and he was very intellectual. His memory was perfect, he could recite the whole of the koran, so of course there was reason to be egoistic.

When he came to Hassan, he started telling him that he had lived with this master and with that, that he had been reading this and reading that. Hassan started laughing, so the young man said, 'Why are you laughing?' He felt a little annoyed.

Hassan said, 'It would have been better if you had allowed those masters to study you, rather than your studying them. What a misfortune that you studied them and didn't allow them to study you. They should have studied you – that would have been better!'

There are mysteries that you should not try to understand; rather, let the mystery understand you. That will give you a greater bliss. Let God understand you, let Him know you – because there is no other way for us to know Him. Our knowing is going to be very limited.

So, I say, rather than knowing, participate. Whatsoever is happening is a mystique. It is not metaphysics. Be dissolved in it. Drop your mind, because the mind is continuously trying to understand something so it can control. Knowledge is violence and deep down it is conflict. Still deeper down it is fear.

That's why we are afraid of the stranger. Once you know who he is, from where he comes, to what community he belongs, you are less afraid because you think now that you know a little about him. When you have lived with him for one year, you are still less afraid because now you have seen his moods, his style and everything. If you have lived with him for twenty years, you become completely oblivious of him. Whether he comes or goes in the room makes no difference. But when you had met him on the first day, he was a stranger. You were afraid because you could not control him. Now you know how to control him.

So remember, the very urge to know is fear-oriented. Rather, participate, relax, give your hand to the unknown and follow it. Trust, and much more will happen.

You will come back soon. I will be waiting, Continue to meditate and continue to remember me.

[Osho spoke to a western sannyasin about her relationship with an indian sannyasin. Osho said to the woman that her boyfriend was a very innocent man and that he loved her very deeply. It hurt him very much to see her being loving to others, and what made the hurt worse was that he felt that there was nothing wrong in what she was doing, but he couldn't allow her to do it and feel happy about it; he could not allow her total freedom. He did not want to say anything to her about it, so was suffering much in silence....]

So you have to understand that. It is very difficult to find such an innocent man. And when you live with and love such an innocent man, you have to understand his ways also.

In the West that innocence is completely lost. Things have become very superficial. Nobody bothers. Even if you are holding hands with somebody, your lover does not bother – not because he has given you freedom; in fact he does not care. The thing is very superficial.

Just a little understanding is needed. Nothing is wrong with you. You don't have any intention to do anything wrong to him. It is just that you don't know how an innocent man thinks, that's the trouble. He has never loved any girl before. He has never been with any woman before. He is absolutely virgin so he cannot understand you. You have loved other men, you have been with other men, and sometimes they come to you. Nothing is wrong in it and he understands that. It is not that he would like you to drop these things, but I would like you to.

He will never say anything; he will suffer. This is something which has disappeared from the world. Very few people are like that now. He can become hard. He can force himself to say that it is okay but then your intimacy will be lost and he will become hard. That's the only way he can tolerate it. Or he can become careless, but in both ways you will lose something of tremendous value.

So drop everything and just tell your other, your old boy-friends, that you are finished. Now be Indian. Enough of the Italian. You will gain much out of it.

[The woman said that she felt inexplicably angry when she heard Osho mention her previous boyfriend in lectures – as he had done two or three times, when he had said that he was hard and had no sense of humour.]

[chuckling] No, nothing is wrong. This is just a fact. He is very closed and stonelike... an old orthodox type of yogi. In fact he is in the wrong place. He should have been in some old stupid ashram [laughter].

This is just a fact – and he knows it, but it is difficult because he has lived with many gurus and they have corrupted him very deeply. He has become knowledgeable so now there is an investment in it also. If he simply relaxes, his whole investment, his whole ego has to be dropped – and that he cannot drop.

He wants to drop the hardness but they are both together; they are part of the one phenomenon. This is something to be understood because it can happen to anybody. Sometimes it happens that there is a certain thing inside you that you would like to drop, but a part of it is so valuable to you that it gives you a very ego-enhancing feeling.

Both can be dropped together but they cannot be broken; they cannot be made separate. That's the trouble. And it is not so simple. Sometimes it is many things together, and one thing is very valuable to you and another thing is just dirty and you would like to drop it. But they are both together and there is no way to separate them.

So he has certain knowledge that he has accumulated from gurus and masters and this and that. And that is his only property, he has nothing else, so dropping that means becoming just a nobody. For that he is not ready. With all that foolish knowledge he has accumulated hardness, because those masters and yogis and people like that are just neurotic people. They are hard on themselves, they are hard on others. They don't have any compassion. They don't know anything about love. They are against love. They are against life. They are people who are against God really.

So they make you very hard, very stonelike. In fact they call it 'sadhana', to become hard so that you are not troubled by anything. Nothing impresses you, nothing gives you a trembling, so of course the flower becomes stone. A flower has to remain fragile if he is to remain a flower.

[Osho said it hurt him to recognise that he was hard and that because of that he couldn't love, couldn't melt.

The woman asked why she should feel angry about him. She said she felt loving when she saw him but other times there was anger there.]

Because it has remained incomplete. You wanted to be with him and he was unapproachable. You tried hard to find the door and he was locked from everywhere. His citadel is very strong; in fact he lives in a tomb.

This is something to be understood. If you can love a man, you can forgive him and forget him also, but if there is a man with whom you have tried all the ways possible and you could not succeed, your ego is carrying something. Your ego is carrying a sort of defeat, a failure, that you were not able to conquer this man.

And he is feeling very good about it – another woman defeated again! He has become harder still than before he met you because now he knows that he has dropped one temptation. He is on a higher esoteric level now. This is what is pinching and hurting you – that you couldn't destroy this ascetic. That's the anger, nothing else.

[Osho said it was not good to carry this, and that she should recognise that the anger was because of a sense of defeat. He said there are millions of people – you cannot win them all....]

... and there is no need, otherwise you will miss your whole life. If you can love one person totally that's enough; that is the fulfillment.

[A sannyasin says: I realise that during the groups I lost my image and that's why I have been feeling so confused. And now I'm trying to catch it again.]

No, don't catch it. The old image is not worth it. Find a new image. Never go after the old. Gone is gone and the old is dirty. Find something new, fresh. When the fresh is available, why go for something which has been used too much? It is secondhand. A brand-new image is possible... just from the showroom [laughter]. So why be worried about the old?

[He answers: Because I don't like myself and I don't find anything good in myself. So trying to build up a new image is too difficult for me because I catch something here and there from people I know, and it's just imitation.]

No, the new image cannot be built really. If you build it, it would be old because you will be the builder. You are nothing but your past, so it will be manufactured by your past. If you build it, it will be old.

A new image arises; it is not built. You can do only one thing: you can drop the old, that's all. Wait. There is nothing to be done. Just drop the old. The new will emerge and then it will be unlimited and you will be able to love it.

You have not been able to love it because it was never your image. It was given to you by others – your parents, society, this and that. It was just fragmentary. It was almost like a jigsaw puzzle, as I see it, inside you. So you were holding this fragment back, somehow trying to make a pattern out of it and always something was missing. It was never a whole. It was not a gestalt but just fragmentary things you had collected from everywhere, from junkyards, and which you were trying to make something of. Hence you cannot love it because it is rotten.

The whole arises; it cannot be made. It is organic... it is natural. It cannot be manufactured. Who will manufacture it? It comes from God. That's what I mean when I say that it comes brand-new from the showroom. It arises. You are just a witness to it. You are not the one who is making it. It is God or the whole who makes it; you simply witness it. It is a sheer wonder. One stands in awe. One

cannot believe one's eyes. And each moment that fresh image is coming into being but because of the old, you never see it. You don't allow it to assert itself.

So this time do one thing: don't try to create a new image. If it is not coming, wait. If it is not there, remain with it. Be without name, without form, without any image. Be imageless. This time don't manufacture it. It will be a little hard but soon you will see that without your creating it, it is coming. And then you will be able to love it. It is so beautiful.

It is always beautiful, because that new thing that comes to you is divine. It is nothing to do with you or with anybody else. It is always fresh. It is just like the morning... always fresh. One simply loves it. Just wait, expectant. Something is going to happen. You don't know exactly what it is, nobody knows, but something is going to happen. It always happens. The world is nothing but a continuous happening, a continuum of happening. It is already happening.

Please don't propose anything. God has His own plan. Let Him propose; don't you dispose, that's all. Just wait, and moment to moment see how one can live without an image. By and by you will see something arising in you which is not your construction. You have not done anything. You will not find your signature on it. Then it is tremendously beautiful. It has a grace and a dignity, a glow of the unknown. Just wait, expectant. It is almost certain.

I was reading an anecdote. A woman went to a doctor with a very big belly and the doctor said to her, 'Are you expecting?'

She said, 'No, I'm absolutely certain!' [laughter]

You may not be able to see the belly. I can... it is absolutely certain!

[The Encounter group was present tonight. Osho has said about it:]

People have to be brought back to their bodies. They have to be pulled down from their heads and spread all over their bodies. Once they are in the body, everything becomes possible because they become alive and sensitive. They become part of the animal world to which they belong – to the trees, to the animals, to the birds.

[The group leader said: We were a bit more tough in this group, as you suggested last time. One or two people dropped out – not because we were tough with them, but because they saw things happen in the room. But when they left it seemed that the room was lighter but deeper too.]

Don't be worried about somebody leaving. But you have to be hard and tough. Only then work can happen, otherwise not, because the time is so short. And if somebody leaves, it is for him to decide to or not.

[A group member said she always felt very dull and lethargic after the groups.]

That too is natural, because a group is a very intense activity, so for a few days one needs to sleep, rest. Even love will be a distraction from rest. That's why you feel dull. With just two or three days rest, by and by you will find your energy coming fresher, younger, more vital than ever. Then you can move into relationship.

A gap is needed. That gap is for rest. You have done so much work, mentally and bodily, that right after the group you cannot move in ordinary life. I am thinking that later on when we have better facilities in the ashram, after a group a three-day complete rest is needed – just relating by the side of a swimming pool or resting in a hot bath or sleeping under a tree.

When one feels like eating, one eats; like resting, one rests. Just a total holiday for two or three days after each group. That will help very much. Sooner or later we will manage it.

[A sannyasin says: I'm very confused about my relationship with you and I just don't know what to do. I'm very tense and worried and I feel that maybe in a way I should just let go

I feel that there are so many possibilities and that everything's changing all the time.]

Just let go. Don't force anything. Whatsoever you do, nothing can be forced. Things happen on their own. Just let go and there will be no tension and no problem and no confusion.

Don't have any ideas about life. Let life have its own way. You just go with it. Whatsoever happens is good. That should be the attitude, the basic prayerful attitude. Say 'yes' whatsoever happens. What else can one do? Be a total 'yes'. Then there is no confusion, no conflict, because you are not moving upcurrent. Just float with the stream.

CHAPTER 16

14 July 1976 pm in Chuang Tzu Auditorium

Prabhu means god and prakash means light – God’s light. And that’s what every human being is. So feel more and more full of light. That’s the way to come closer to the original source. Feel more and more full of light. Whenever you close your eyes, just see light streaming all over your being. In the beginning it will be imagination, but imagination is very creative, and to you it is going to be very creative.

So just imagine a flame near the heart and imagine that you are full of light. Go on increasing that light. It becomes almost dazzling... dazzling! And not only you will start feeling it; others will also start feeling it. Whenever you are close to them, they will start feeling it, because it vibrates.

It is everybody’s birthright but one has to claim it. It is an unclaimed treasure. If you don’t claim it, it remains dead, buried under the ground. Once you claim it, you have claimed your own inner being.

Light is going to be your centre of focus. So wherever you see light, feel deep reverence. Just something ordinary – a lamp is burning, and you just feel a deep reverence, a certain awe. In the night there are stars... just watch them and feel connected. In the morning, the sun rises. Watch it and let the inner sun also rise with it. And whenever you see light, immediately try to make contact with it – and soon you will be able to.

Imagination is going to be your path, so never deny imagination. It is the only creative faculty in man, the only poetic faculty, and one should not deny it. Denied, it becomes very revengeful. Denied, it becomes a nightmare. Denied, it becomes destructive. Otherwise it is very creative. It is creativity and nothing else. But if you deny it, if you disown it, you start a conflict between your own creativity and yourself, then you are going to be a loser.

Science can never win against art and logic can never win against love. History can never win against myth and reality is poor compared to dreams, very poor. So if you carry any idea against

imagination, drop it. Because we all carry it – this age is very anti-imagination. People have been taught to be factual, realistic, empirical and all sorts of nonsense. People should be more dreamy, more childlike, more ecstatic. People should be able to create euphoria. And only through that do you reach to your original source.

That is the meaning of God being creative, or of God being the creator. He must be a tremendously imaginative person. Just look at the world! Whosoever created it or whosoever dreamed it, must be a great dreamer... so many colours and so many songs. The whole existence is a rainbow. It must come out of deep imagination.

In the East Hindus call 'maya', illusion, God's greatest power. They say God creates through maya. 'Maya' means the dream faculty, the imaginative faculty. Take the imagination from a poet and he is an ordinary man. Take imagination from God and He is nothing. Take imagination from a painter and he remains a technician. All glory is lost. And man is losing religion because man is losing imagination. And as I can see you, a great imaginative heart is there in your heart, waiting to flower. Help it.

So be emphatically imaginative. Allow it full functioning and everything is going to happen through it. God is to enter in you through your dreams. So dream... and dream with a full heart.

A dream has its own reality, a separate reality, but its own. And it is closer to the reality than what we see with our eyes in the outside world, because it is closer to the subjectivity. So don't be worried that it is imagination, don't bring in that question. Just move into it, allow it, play in it.

Much is going to happen, so be expectant!

[A sannyasin, recently arrived from Italy, said things were going well there save for the usual difficulties.]

Difficulties are always there. They are part of life. And it is good that they are there, otherwise there would be no growth. They are challenges. They provoke you to work, to think, to find out ways to overcome them. The very effort is essential. So always take difficulties as blessings.

Without difficulties, man would be nowhere. Bigger difficulties come – that means that God is looking after you. He is giving you more challenges. And the more you solve them, the greater challenges will be waiting for you. Only at the last moment, difficulties disappear, but that last moment comes only because of difficulties, otherwise it will never come.

So never take any difficulty negatively. Find something positive in it. The same rock blocking the path can function as a stepping stone. If there were no rock on the path you would never rise up. And the very process of going above it, making it a stepping stone, gives you a new altitude of being. So once you think about life creatively, then everything is useful and everything has something to give you. Nothing is meaningless. And when your vision becomes wider, everything falls together and becomes a whole, an organic whole.

Friends are needed and enemies too, otherwise friendship will lose all meaning. Light is needed but darkness too, otherwise light will be just flat; it will not have any depth. Flowers are good and thorns

are also good... a great necessity. Without thorns, flowers won't be so beautiful. Against what will they be beautiful? Thorns become the background. Pleasure is there because pain is there. Without pain there would be no pleasure.

So a man of understanding accepts all and tries to find how to use everything creatively. Then one feels thankful to God for everything that has been given: pain and pleasure, birth and death, beautiful high moments and very sad low moments. For all, unconditionally, one feels grateful.

That's what a religious man is – an unconditional gratitude.

[A sannyasin says: Every day is different.]

Every day is different, and if sometimes you cannot see the difference that simply means that you are not seeing rightly.

Nothing is ever repeated. Repetition does not exist. It is always fresh, utterly fresh. But if we look through the past, accumulated thoughts, the mind, then it can appear like repetition. And that's why the mind is the only source of boredom. It makes you bored because it never allows the freshness of life to be revealed to you. It has a certain pattern. It goes on seeing things in the same pattern.

If life seems to be repeating itself, then always remember it is not life, it is your mind. The mind makes everything dull, flat, one dimensional. Life is three dimensional but the mind is one dimensional. Life is very colourful. The mind is just black/white. Life is like a rainbow. Between black and white there are millions of nuances of light and colour and shade. Life is not divided between yes and no. The mind is divided. The mind is aristotelean. Life is non-aristotelean.

And once you have a fixed idea – as we all have because we have been brought up that way... We have been hooked from the very beginning with the mind, so much so that we have completely forgotten that we are separate from it. Your mind is not like a dress; it has become like your skin. You can't see how to get out of it, how to jump out of your skin. It is not a dress, so you cannot undress.

It has become so close. It has been taught and forced through praise and punishment and through all sorts of manipulations, so that one has become completely fixed with the window. One cannot move, and the frame of the window has become the frame of existence. You look from the window towards the sky. The sky seems to be framed. The frame is not there in the sky. It is your window. But if you don't know how to come out of the window, the sky is framed. Otherwise the sky is unlimited.

I can see that you are feeling new every day because the mind is getting a little looser. Sometimes there are moments when you can slip out of it. They are rare moments, not very often, but even if once in a single day for a split second you can slip out of the mind, that is enough to fill twenty-four hours with beauty. That one drop becomes almost a nectar. It is enough for twenty-four hours to live and delight and thrill and vibrate in a totally new way. And, by and by, more and more moments will be coming because the more you understand how to.... It is a knack – slipping out of the mind. It is not a technique so it cannot be taught.

You can catch it, but it cannot be taught. It can be caught but not taught.

And that is the whole meaning in the East of 'satsang' – to remain with someone who is without a mind... just in his presence, in deep love... so that something becomes like an infection and you start finding the knack of it. By and by you slip out of the mind. In the beginning they are rare moments, then they are more easily available. Then one day suddenly you see that for moments, for minutes, you have been out of the mind. When you are out of the mind, you are also out of the body.

In fact when you are out of the mind, you are out of time and space. Then there exist no limitations of any sort. You are simply one with this expanding universe. You are made of the same stuff as this whole blissful universe.

You come back again and again into the body, but then the body is also totally new because your vision has changed. Then it is no more a body of death. It is a body of life. It is no more condemned like a sin. It becomes a shrine, a temple of God. And one day the ultimate revelation happens – that the mind is also beautiful. But that happens only when you have been very much out of the mind and then you come back into it. You are free of it then.

It is as if you are imprisoned. In the prison there is a beautiful garden but how can you enjoy it? It is a prison garden. Yes, roses are there – better roses than you can find outside – beautiful trees and beautiful flowers... the moon also comes and the sun, but how can you enjoy it? You cannot even see it because the imprisonment is so much. You are in slavery all around. You are crushed, so how can you enjoy the rose?

But one day you are freed from the gaol. For the first time when the message arrives that you are free, you can look around. Now roses are roses because you are free. Now they don't belong to your bondage; there is no bondage now. For the first time you can see the beauty. And if you come as a visitor back to the gaol some day, you will be able to enjoy it tremendously because it is no more a gaol to you.

The same happens when you are in the body and in the mind like a slave. You cannot enjoy it, you don't know the beauty of it; it is impossible. But once you start slipping out and coming back, slipping out and coming back, by and by you become aware of the sheer delight of the body and the sheer delight of the mind. Then you can enjoy both.

And that's what my insistence is: that a real man of understanding enjoys both the worlds together because he is no more engaged anywhere. He is not of this world and he is not of that world. Both the worlds are two alternatives in which he can move freely. He can enjoy food, he can enjoy clothes, he can enjoy a house, he can enjoy a friendship, a love affair. And he can enjoy prayer and meditation and God. And all alternatives are available to him. He does not exclude anything. His life is inclusive. He has no denied part.

Then one becomes whole. One becomes healthy. All wounds heal. One becomes holy. So allow these moments and when they come, cherish them. Chew them and digest them so that they come more and more. Make more and more friendships with these moments so they start almost hanging around you.

The more you love these moments, the more they will be coming. They will become your welcome guests. And one day it happens that just out of sheer accumulation, a point comes... just as when

you heat water to one hundred degrees and the water evaporates. Go on collecting these small moments, one degree by one degree. One day, one is simply surprised – it comes to the one hundred degree point and suddenly there is a one hundred and eighty degree turn, a conversion. Then this world is never the same again. God has entered into it. He is luminous everywhere.

People are not aware, that's why they go on living the way they do, otherwise they would be simply shocked at how much they are missing. We are living at the minimum when the maximum is available. We are living in the porch of a palace. We have made our houses there and we think everything is perfectly good. We are just in the porch and the palace is just near by! Just a little effort and the doors of the palace can open. But we have not even knocked. Jesus says, 'Knock and the doors shall be opened unto you. Ask and it shall be given to you.'

Seek, knock, ask... just for the asking's sake. But we never knock at the door of life.

That knock is what meditation is all about – not being ready to live at the minimum, a revolt against the minimum and an effort to live at the maximum, like a torch burning from both ends. Many people have settled, millions have settled for nothing, when all is possible.

So something is growing. It is bound to be very fragile in the beginning. One can lose its track very easily, so don't lose it. And when these moments come, drop everything. Those moments are of prayer – when you see life new, when your eyes are clear and there is perception and clarity. Just enjoy those moments – it is pure enjoyment – so they come more and more. Whatsoever you enjoy comes more and more.

CHAPTER 17

15 July 1976 pm in Chuang Tzu Auditorium

Deva means divine and mradula means softness – divine softness. And I give this name to you for a certain purpose, so that it becomes a constant remembrance. Be soft.

The soft always overcomes the hard. The soft is alive, the hard is dead. The soft is flower-like, the hard is rock-like. The hard looks powerful but is impotent. The soft looks fragile but it is alive. Whatsoever is alive is always fragile, and the higher the quality of life, the more fragile it is. So the deeper you go, the softer you become, or the softer you become, the deeper you go. The innermost core is absolutely soft.

That is the whole teaching of Lao Tzu, the teaching of Tao: be soft, be like water; don't be like a rock. The water falls on the rock. Nobody can imagine that finally the water is going to win. It is impossible to believe that the water is going to win. The rock seems to be so strong, so aggressive, and the water seems to be so passive. How is the water going to win over the rock? But in due course the rock simply disappears. By and by the soft goes on penetrating the hard.

The hard disappears like sand. All the sand in the ocean is nothing but rocks of the past... defeated rocks, defeated hardness. It takes time for the soft to win but eventually it always wins. The hard is the male element, the soft is the female element. The female looks very very fragile; the male looks very strong – but finally the woman overcomes the man, finally she conquers. Of course her way of conquering is not like conquering at all. She surrenders. That is the watercourse way.

She surrenders, and through surrender, she wins. She accepts the defeat with deep gratitude and love, not as defeat at all – and that is her victory.

So let it be a continuous remembrance. Whenever you start feeling that you are becoming hard, immediately relax and become soft, whatsoever the consequence. Even if you are defeated and

momentarily you see that this is going to be a loss, let it be a loss, but become soft – in the long run, softness always wins.

And remember that man and woman is not just a biological and sexual differentiation. It is a differentiation of ultimate energies. So never be a man. And this has to be understood – that a woman is not a woman for twenty-four hours, and a man is not a man for twenty-four hours. There are soft moments in a man's life when he is more feminine than manly. There are hard moments in a woman's life when she is more male than female. So it is a shifting emphasis. One moment you are a man, another moment you are a woman. One moment you are flower-like, another moment you become rock-like. One moment you are a waterfall, and another moment you are just a hard rock blocking the path.

So whenever you remember, relax and become feminine again. Let it become a constant reference. Again go on falling back to the feminine – and through it will come your liberation. So, softness is going to be your sadhana.

[A sannyas says he has a recurring sickness over the last ten years. He thinks it may be because he is going faster than his body can keep up: I guess I go off-centre and then the body goes right down.]

Your understanding seems to be on the right track. Everybody has to understand his body's functioning. If you try to do something which is more than the body can tolerate, then sooner or later you will fall ill..

There is a certain limit you can pull on against the body, but that cannot go on forever. You may be working too hard. It may not look too hard to other people, but that is not the point. Your body cannot tolerate that much; it has to rest. And the total result will be the same. Rather than working for two, three weeks and then resting for two or three weeks, work all the six weeks and reduce the work to half... simple arithmetic.

And this is very dangerous because it can destroy many fragile things in the body – being continuously overworked and then exhausted, depressed, and lying down in the bed and feeling bad about the whole thing. Reduce your speed, move slowly and do it in an all-round way. For example, stop walking the way you walk. Walk slowly, breathe slowly, talk slowly. Eat slowly; if you take twenty minutes usually, take forty minutes. Take your bath slowly; if you usually take ten minutes, take twenty minutes. All around, the activities should be reduced to half.

It is not only a question of your professional work. The whole twenty-four hours should be reduced, the speed brought back to the minimum? to half. It has to be a change of the whole life pattern and style. Talk slowly... even read slowly, because the mind tends to do everything in a particular way.

A person who is too much of a worker will read fast, will talk fast, will eat fast; it is an obsession. Whatsoever he is doing, he will do fast, even when there is no need. Even if he has gone for a morning walk, he will go fast. Going nowhere... it is just a walk, and whether you go two or three miles makes no difference. But a man obsessed with speed is always speedy. This is just his automatic mechanism, automatic mechanical behaviour. It becomes almost inbuilt. So you stop this.

From today, reduce everything to half. T'ai Chi will be very good for you. You will enjoy it tremendously. Stand, stand slowly, walk slowly – and that will give you a very deep awareness also, because when you do a certain thing very slowly – for example, moving this hand very slowly – you become very deeply alert about it. Move it fast and you do it mechanically.

If you want to slow down, you will have to slow down consciously; there is no other way. Do this for two weeks and then tell me how you, feel. You have been doing more than your body can keep pace with so the body drops, collapses.

[The sannyasin adds: It scares me to think that my capacity for work may be so small.]

No, no, it is not a question of capacity. It is simply a question of speed. Everybody has his own speed and one should move with one's own speed. That is natural to you. It has nothing to do with capacity. You can do enough work with this much movement, and I think you will be able to do more. Once you come to your right rhythm, you will be able to do much more.

It will not be hectic, it will run more smoothly, and you will be able to do much more. There are slow workers, but slowness has its own qualities. And in fact those are better qualities. A fast worker can be quantitatively good. He can produce more quantitatively, but qualitatively he can never be very good. A slow worker is qualitatively more perfect. His whole energy moves into a qualitative dimension. The quantity may not be much, but quantity is not the point really.

If you can do a few things, but really beautiful things, almost perfect, you feel very happy and fulfilled. There is no need to do many things. If you can even do one thing which gives you total contentment, enough; your life is fulfilled. You can go on doing many things and nothing fulfills you and everything makes you nauseous and ill. What is the point of it? And there is no criterion.

A few basic things have to be understood. There is no such thing as human nature. There are as many human natures as there are human beings, so there is no criterion. Somebody is a fast runner, somebody is a slow walker. They cannot be compared because both are separate, both are totally unique and individual. So don't be worried about that. This is because of comparison. You see that somebody is doing so much and never goes to bed and you do something and have to go to bed, and so you feel bad and think your capacity is not as much as it should be.

But who is he and how are you going to compare yourself to him? You are you, he is he. If he is forced to start moving slowly, he may start getting ill. Then it will be against his nature. What you are doing is against your nature – so just listen to your nature.

Always listen to your body. It whispers, it never shouts, because it cannot shout. Only in whispering it gives you messages. If you are alert, you will be able to understand it. And the body has a wisdom of its own which is very much deeper than the mind. The mind is just immature. The body has remained without the mind for millennia. The mind is just a late arrival. It does not know much yet. All the basic things the body still keeps in its own control. Only useless things have been given to the mind – to think; to think about philosophy and God and hell and politics.

[Osho said that the most basic functions – breathing, digesting, the circulation of blood – are under the control of the body, while only the luxuries are given to the mind.]

So listen to the body, and never compare. Never before has there been a man like you and never will there be. You are absolutely unique – past, present, future. So you cannot compare notes with anybody and you cannot imitate anybody. So drop that idea. For two weeks, slow down. Start from this moment.

When you go back to your place, go slowly! Very slowly, as if you are moving in T'ai Chi.

[A sannyasin said she did not have any feeling in her legs below the knees.]

Then you don't have earth contact. There are people who have forgotten their legs completely, and if you forget the legs, they are neglected. They need care.

Many people live above the knees and they rarely become aware of that. But if you live above the knees, there is a gap between you and the earth – and the earth is the mother. This is a symptom that you were never deep in love with your mother. This happens only to people who have never been in love with the mother. They lose contact with the earth, because the earth is the mother, and the air is the father. So people who do not have good contact with the father always have breathing trouble. They breathe very shallowly.

It can be changed; there is nothing to be worried about.

[Osho suggested that she stand barefooted on the earth and try to make contact with the earth from inside, forcing her being to flow below her knees. While she was doing this, she should breathe deeply, which would force energy towards the sex centre and help a grounding to happen. Osho said that after a few days she would begin to feel the vibration of her being moving towards the magnetic pull of the earth, and the earth moving towards her.

Secondly he suggested that a hot shower immediately followed by a cold one would be helpful to encourage the body to shrink and contract, and that each night before going to sleep, she could massage her feet in a downward motion.]

[A sannyasin said: I've felt some confusion since you've been talking about different paths [at the morning discourses]. I feel that I naturally want to go the way of music and love and yet I've been doing Vipassana. Now I feel there's some kind of division.]

So you have been tricked by what I have been saying? [chuckling] I create such situations – otherwise you would have no problems! These situations help, because if confusion can come, that simply shows that it was possible for the confusion to come.

There is no need to be worried – you are going perfectly well. And when I am talking, I am talking to so many persons, so everything I say is not to be applied to you, otherwise you will be constantly spinning; you will never be out of it. I go on saying so many things because there are so many people. I am not talking to one, I'm talking to many people. So always listen to what suits you and if you are going well, don't get disturbed.

You are going well, so there is no need to divide, no need to think about what to choose. Your problem has simply been created by you; it is not there. It is just imagination. So you have to

remember now, because I will go on talking. So whenever you have found the right path for you, when you are listening to me, don't disturb it again and again. If you are feeling peaceful, calm, happy – and you were – then there is no need to disturb anything. This is just greed that creates trouble. The greed says, 'Look, something more may be possible,' so you choose the path of love or the path of meditation. There are no paths! [laughter]

One is simply there already, so there is no need for any path. Paths are needed because people want to go somewhere, so what to do? You are already there.

There is no need to go anywhere. Reality is pathless.

Now I am trying to create more confusion [laughter], but if you understand me rightly, then you will never be confused.

[The sannyasin answers: I just feel that I'm here with love and trust and that's all that matters.]

That's enough. Just continue as you are doing. But I will continue... you will have to be alert. That is part of being here with me. When I see that I put out the trap and you don't fall into it, then I will be very happy.

CHAPTER 18

16 July 1976 pm in Chuang Tzu Auditorium

Anand means bliss and bhakta means devotion, a devotee. And that is going to be your path.

[Osho said that Bhakta should make it his very style of life to be loving, whether someone was present or not, for the emphasis should be not on the object of love, but on the feeling of love itself. Whatsoever you regard with love, with respect, becomes a person and is no longer just a thing....]

So, for a loving person the whole world becomes luminous with personality. That's what God means. There is no way to approach God directly, only through love. So slowly go on giving things a personality. And that depends on your attitude and how you approach them. You can go to the tree and touch it as if you are touching your beloved. In that moment that tree becomes your beloved, because it is you who creates your world.

So, devotion is nothing but a tremendous creativity and the whole world is by and by transfigured, transplanted into a new dimension. Everything becomes luminous with personality. Nothing is a thing... everything has a soul. You impart the soul, or it has always been there but you were blind. Love opens your eyes and you discover – yes, that is more correct: you discover the soul.

So let it be a continuous adventure. Look at things, look at people, at the sky, but let love be flowing. Your love will create the world around you, a new world, a new being That new being is what in the old ages people used to call God. God is not somebody sitting somewhere. Unless you impart godhood to existence, God is nowhere to be found. Unless you create Him, He is nowhere. God exists in the love of the devotee. You get me? In the love of the devotee, God exists.

So if somebody says, 'I would like to know God,' he is asking the wrong question. He should ask, 'How should I create my God ?' That is the right question. If somebody says, 'First I will have to find Him and then I can worship and pray,' worship is never going to happen to him, because in the first

place you have to create God. You have to create the temple and you have to create the God who makes His abode in that temple.

Devotion is that creativity, that poetic way of looking at the world. Romance in the eyes is what devotion is. Poetry in the heart, that's what devotion is.

So let that by and by be imbibed by you. Create your God, because there is no other way to find Him. So only great creative people can find God. Others simply waste their energy and time. It is not a question of logic. Logic is a very destructive force. It is a question of love.

So from this very moment start moving in a very very loving way. If somebody comes, even if he is not good to you, still he is God, but God is not choosing to be good with you in this moment, so okay. But that doesn't make any difference. Even if somebody comes and kills you, it is God who has become the murderer. Good if He chooses that way, but don't take the godhood from the person. He may be a murderer but he remains a God. Somebody insults you, he is very antagonistic and full of hatred for you; that makes no difference... God is playing that way.

It is said about Mansoor, the great sufi mystic, that when he was killed, he laughed. He was murdered, butchered, in a crueller way than Jesus. His limbs were cut one by one: first his feet, then his hands, then his eyes, then his tongue. He was killed pan by pan and it was a tremendous agony, but when he was being killed, he laughed. He looked at the sky and laughed tremendously. an uproarious laugh. People were shocked.. .they could not believe it – 'Has he gone mad? This is no situation in which to laugh!'

And when somebody asked from the crowd, 'Why are you laughing, Mansoor?' he said, 'I am laughing because He cannot deceive me. In whatsoever form He comes, I will recognise Him. So I am laughing at Him!' He was laughing to God saying, 'You cannot deceive me. In whatsoever form you come, I will love you ! You cannot trick me. I have known you and I have known you once and for all.'

So become a devotee. This is your name – forget the old name. Now this is going to be your birthdate from now onwards. Remember this day as your birth. The old man is gone. Say goodbye to him, because he has brought you here.

Prem means love and Dhruva is the sanskrit word for the polar star. This is the star which is the most permanent, unmoving star. Everything goes on moving but this is the only star which doesn't move.

'Love is the polar star' – that is the meaning of the name. Everything moves, only love never moves. Everything changes, only love remains permanent. In this changing world only love is the unchanging substance. Everything else is a flux, momentary. Only love is eternal.

So these two things you have to remember. One is love, because that is the only thing that is non-illusory. That is the only reality; everything else is a dream. So if one can become loving, one becomes real. If one attains to total love, one has become himself, the truth, because love is the only truth.

And the second thing, Dhruva. When you are walking, remember that something in you never walks. That's your soul, your polar star. You eat, but something in you never eats. You become angry, but something in you never becomes angry. You do a thousand and one things, but something in you remains absolutely beyond doing. That is your polar star. So walking, remember that which never walks. Moving, remember the immobile. Talking, remember silence. Doing things, remember being.

Always remember that which is absolutely permanent, which never flickers, never wavers, which knows no change. That unchanging one within you is the real. And love is the way to find it. That's why I call love the most real thing. So love is going to be the path. And that polar star within you – call it God, kingdom of the within, atma, soul, or whatsoever – but that polar star, that permanent substance in you, your very essence, that is the goal. Love is the way.

The more loving you become, the closer you come to your polar star. The more unloving you are, the further you are from your polar star. So love really is nothing but closeness to one's being. That's why everybody is hankering for love so much because when love is there, you are. When love is not there, you are not. When love is not there, then you are just a dream. When love is there, then you are really tremendously real. Only in a few moments of love, one touches the substratum of life, the ground, the very ground. Love gives you a grounding... one feels rooted.

So love, and when somebody else loves you, allow it; never create any barriers. People do two wrong things. First, they make themselves so hard that they cannot love. And then when somebody comes and knocks at their door, they refuse, because by refusing love the ego feels very very good. The ego always feels good whenever love is refused because it feels powerful. Whenever love is accepted, the ego feels powerless.

If you love, the ego disappears. If you don't love, the ego becomes more and more concrete. So people don't love, and even if somebody wants to share his being with them, or her being with them, they refuse. They go on becoming more and more hard and further away from reality.

So remember two things: love is the way and the unmoving within you is the goal. That is the real self, the supreme self. The quality of that supreme self is witnessing. It only witnesses, it is not a doer. You walk; it witnesses walking. You eat; it witnesses eating. You become angry; it witnesses anger. It simply witnesses. It is just consciousness, that's all... pure consciousness.

So love and go on falling into that consciousness. And nothing else is needed. This is all religion is about. In these two words the whole religion can be summarised.

... it is the part that loves. So if you love, you fall into that part. It starts functioning, it becomes alive. If you don't love, it becomes dead, far away, distant.

One can live an unloving life when one is not in touch with one's own being. When you live a loving life, you live in touch with your being. Your contents are constantly in contact with your being.

So love is the way to reach to one's own self. The closer you reach, the more you become capable of love. The more you love, the more you become capable of reaching into your own self. So they are one in a way.

But about the ultimate being, nothing can be done. But about love, something can be done. You can be loving. You can be open. You can be in a let-go.

[A sannyasin returning to the West, said he wasn't aware of a sense of centredness in himself. Osho suggested he try concentrating his energy on the hara, the point two inches below the navel....]

That is the centre from where one enters life and that is the centre from where one dies and goes out of life. So that is the contact centre between the body and the soul. If you feel a sort of wavering left and right and you don't know where your centre is, that simply shows that you are no more in contact with your hara, so you have to create that contact.

In the night when you go to sleep, lie down on the bed and put both your hands two inches below the navel, and press a little. Then start breathing, deep breathing, and you will feel that centre coming up and down with the breathing. Feel your whole energy there as if you are shrinking and shrinking and you are just existing there as a small centre, very concentrated energy. Just do this for ten, fifteen minutes, and then fall asleep.

You can fall asleep doing it; that will be helpful. Then the whole night that centring persists. Again and again the unconscious goes and centres there. So the whole night without your knowing, you will be coming in many ways in deep contact with the centre.

In the morning, the moment that you feel that sleep has gone, don't open the eyes first. Again put your hands there, push a little, start breathing; again feel the hara. Do this for ten or fifteen minutes and then get up. Do this every night, every morning. Within three months you will start feeling centred.

It is very essential to have a centring otherwise one feels fragmentary; then one is not together. One is just like a jigsaw – all fragments and not a gestalt, not a whole. It is a bad shape, because without a centre a man can drag but cannot love. Without a centre you can go on doing routine things in your life, but you can never be creative. You will live at the minimum. The maximum will not be possible for you. Only by centring one lives at the maximum, at the zenith, at the peak, at the climax, and that is the only living, a real life.

[A sannyasin reports back on his relationship: I've been looking more and more into myself, feeling more and more confused, more and more childish.

I'm afraid of deceiving myself about loving her, but what I'm really doing is asking for her love.]

It happens that when you start really feeling yourself, many things will start surfacing. For example, you will feel more childish because when you were a child, you were yourself. Then people started controlling you. They started forcing you to be somebody else other than you. They manipulated you and started giving you masks, personalities, and you lost contact with your own being. So whenever you will feel yourself again – in love, in meditation, in prayer – whenever you feel yourself again, again you will feel childish, because that is the only way you have known yourself. In every other way you have been somebody else.

And it almost always happens that lovers become childish – because love accepts you. It makes no demands on you. Love does not say, 'Be this, be that.' Love simply says, 'Be yourself. You are

good as you are. You are beautiful as you are.' Love accepts you. Suddenly you start dropping your ideals, 'shoulds', personalities. You drop your old skin and again you become a child. Love makes people young.

The more you love, the younger you will remain. When you don't love you start becoming old, because when you don't love you lose contact with yourself. Love is nothing but coming in contact with yourself via the other... somebody who accepts you, mirrors you as you are.

So good, nothing to be worried about. But problems will arise out of it because you don't know how to cope with your childhood.

... that's what others have taught you, because children are not accepted. Everybody teaches them to become older. Everybody says to them, 'Be mature, don't be childish.' And it is natural in a way because old people manage young people, so old people like them to be just like themselves. They completely forget that they are children. They should not be forced to be old. Old they will become by themselves one day, but there is no need to force.

That forcing creates an unripe maturity, a very confusing state. The fruit starts looking as if it is ripe but deep inside at the very core, it remains unripe.

So you will have to learn to accept it. The child is beautiful – accept it and enjoy it. Don't feel guilty about it. Reclaim your childhood. That's you. That's your real face. And there is no way to be somebody else. You can go on trying but everything will prove a failure. One remains oneself. That's why you have become false and you feel that you have been false for your whole life. Now if you fight with your childhood, again you will be false. So drop that effort. You are playing old tapes. Your parents, society, teachers, have conditioned your mind. Drop that conditioning!

Love can be the right situation to drop all conditioning. Love is an unconditioning. It simply takes away the old patterns and does not give you a new pattern. If it gives you a new pattern, again it is no more love. Then again the politics has started.

That's what your mother has done to you, your father has done to you. Your mother says, 'If you don't do what I am saying, I will not love you.' You know how to manipulate your mother's love. You have to be somebody other than who you are and then she is loving. If you are simply yourself, she is angry, annoyed. The child by and by learns it... a simple diplomacy that one is not accepted as one is so one has to be very political. And the child is absolutely helpless. He cannot escape, he cannot fight back. If he has to survive, he has to be political. Hence everybody has become a politician.

Drop that politics and just be – whatsoever it is. Don't judge it because that judgement will not be yours; it will be your mother's, your father's, your society's. It will be their voice inside you telling you that you are doing wrong.

If you listen rightly, you can immediately catch who it is speaking. When you are feeling childish, being childish, some voice inside immediately says, 'What are you doing? That is not good.' If you are alert, perceptive, you can see who is saying this. You can find out if it is your mother's voice or your father's voice or maybe both together. It is a tape. This is what people call conscience. It is not conscience. It is a trick.

Conscience arises only out of consciousness. In French, I think, they have only one word for conscience and consciousness. That's right, that's absolutely as it should be. Consciousness is conscience, but ordinarily you have conscience and consciousness separate. Consciousness is what is happening to you as you are relaxing and becoming a child; that is conscious. And then conscience comes in, the parental voice. It says, 'What are you doing? This is wrong,' and immediately you become tense, and then there is confusion because now there are two alternatives, so what to do and what not to do?

... Again you are thinking of the other and how to manipulate the other and do what she needs. Don't be bothered. Do that which you need. Be absolutely selfish and you will never hurt anybody, because when you are absolutely selfish you never do anything wrong to anybody.

[Osho said that if he were trying to be as his girlfriend wanted him to be – or he imagined she wanted him to be – and she, in turn, was trying to please him, they would both become false, and much would be missed in the relationship. If both could accept each other as they were, politics would disappear and then love could flow.

Osho said that he should not fear that the child in him would not be welcomed, saying that woman is essentially a mother and man a child, and the two are drawn to each other. Osho talked about man's attraction to women's breasts, saying that it was because the breasts represented motherhood and nourishment (see 'Be Realistic: Plan For A Miracle' Tuesday April 6th, where Osho talks about this in more detail)].

... So if you love any woman you will be again, in a deep way, searching for your mother. And the woman is basically a mother because a woman carries a womb from the very childhood. That womb is her potentiality, that womb is her creativity. She wants to envelop somebody in deep love, to cover somebody in deep love. She wants to take somebody into her innermost core of being.

So don't be afraid that if you are childish [your girlfriend] will not like it. She will be tremendously happy. She will start caring about you as if a small child has to be cared for. Her motherhood will be fulfilled through it. But that's not the point.

The point is that one has to be true to oneself. That is the first responsibility. First things first. So just relax and be a child.

[Osho then turns to the girlfriend, who says: I am very confused because I feel different. I feel an emptiness.... I don't speak to people, I have no interest in anything... I just feel lost. And I have no memory left....]

There is no need. Things are going well. There is no need for the memory. Ninety-nine percent is rubbish. If one forgets, good; one is fortunate. The problem arises because people don't have the capacity to forget. It is a greater capacity than to remember.

The memory is not as valuable as people think, so don't be worried about it.

[Osho went on to say that one retains what one needs and forgets that which was useless (see 'Nothing to Lose but Your Head', Wednesday Feb. 27th)].

When the past drops, of course future planning also stops because the future is nothing but the past projected. So this is what I am teaching. This is what I want to happen to everybody. If it is happening, don't be worried. And one will feel empty because the junkyard is gone. You will feel empty. Now there is no need to fill it with anything. Remain in this emptiness. Just one thing – be loving. That emptiness will start by and by being filled with something new. That will be love.

There is a very famous sufi story about a great king who was dying. He had three sons and all were very wise and he was very worried about whom to choose to be his successor. They were all the same age so age could not be the deciding factor, and they were all beautiful, all healthy and all intelligent. It was almost impossible to decide so he asked a very old aged man, his old advisor, what to do. The old advisor said, 'I will do a sort of a test.'

He called all the three boys and gave to each a palace and a certain amount of money, a very small amount of money, and told them, 'With this amount of money you have to fill your palace completely; it should not be empty.' It was difficult. The palaces were very big and the money was only a very small amount.

The first young man thought and thought and brooded. It was impossible to fill that empty palace with such a small amount of money! He could not get any furniture; even curtains were not possible. Paintings, chandeliers, impossible; so what to do? He could only think of one thing – that rubbish could be used with that amount of money. So he filled the whole palace with rubbish, because the man had not said with what to fill it but just that it should be full. So he said, 'Perfectly logical.'

The second boy thought very much but could not find a way. Up to the last moment he thought and contemplated but it was impossible. He was not ready to fill it with rubbish and there was no other thing that could be purchased with that amount of money, so the palace remained empty.

The third boy purchased a few small earthen lamps, incense, a few flowers. He burned the incense and the whole palace was full of the perfume. And he burned those small earthen, very cheap lamps and the whole house was full of light. And when the king came to see all the three palaces, there was just a small garland for him and a few flowers, that was all.

They rejected the first house because the condition was fulfilled – the man had filled his house – but with rubbish. The second was a failure because the house was empty and full of darkness because the boy had not been able to decide what to do. The third was chosen as the successor because with such a small amount of money he managed to fill the house – and not only to fill it; it was overfull, flowing. Light was going outside on the road and the perfume was going with the winds.

Your house right now is like the second boy's palace – empty. It was like the first boy's palace before, but now the junk, the rubbish has been thrown out. It is like the second man's house.

Wait! Just the fragrance of love and the light of meditation will do. Your palace will become full again, and full with something which is tremendously valuable – and of course, it costs nothing.

So don't be worried. Things are going perfectly well. Just meditate more and love more. Emptiness is good!

[She replies: I'm throwing out so much negativity in this relationship.]

It is not negativity. It is just because you are empty and you don't know what to do with your emptiness. If you don't know what to do with your emptiness, it becomes negative. Just forget what [your boyfriend] is doing to you. That is his thing. Just be loving. For three weeks just be loving, warm – unconditionally.

You have to do something, otherwise this emptiness can become negative, and once it becomes negative, it is difficult. It is as if the milk has become sour and curdled. Now it cannot be used in any way. For three weeks really make all effort to be positive, to be warm, to be welcoming. Then we will see, mm? Try!

CHAPTER 19

17 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: My mind is very stubborn. I'm leaving tomorrow and I'd like a meditation to help me with my mind.]

I think you are creating the problem. The mind disappears – but never by fighting, never by conflict. Conflict is food for the mind, so if you fight, you feed the mind. If you don't fight at all, if you simply accept whatsoever is the case.... You accept the desires, you accept the thoughts, you accept your attachments – that's how you are! That's how you have found yourself in life. That's how God has intended you to be. This is the will of the whole and you cannot win against it.

It is almost like a rosebush trying to get rid of roses. It is absurd, it is not possible. The rosebush will go mad and will start thinking that these roses are very stubborn. But those roses are not something that are happening from the outside to the rosebush; it is the very intrinsic nature of the rosebush. The rosebush is preparing those roses. They are its outcome. They are not accidents but natural growth. But rosebushes never do that nonsense – only man gets into conflict with nature.

If you are fighting with nature, you are fighting a losing battle. You can never win. And it is good that you can never win, otherwise you would destroy your whole being.

So I don't see the problem the way you see it. The problem is not with the mind and its stubbornness. The problem is with you, your ideology. Why should you want to get rid of something? If it is there, it is there. It is part of life. Accept it, enjoy it. And then I know it disappears, because when there is no conflict, the mind cannot exist. That has to be understood as deeply as possible.

The mind is nothing but conflict. Just imagine a moment when there is no conflict within and without... nobody to fight with and nobody to fight. Can the mind exist in that moment? How can the mind exist in a moment of non-conflict? There will be no need. So you are in a vicious circle: you want to

get rid of the mind, and the very effort to get rid of the mind feeds the mind. This way you will go on moving in a vicious circle. No, that's not the way to get out of it. Accept it.

Total acceptance is the key. It is the master key... it opens all the doors. There is no lock that cannot be opened by it; it simply fits all the locks – because the moment you accept a certain thing, a transformation has started in your being because now there is no conflict. You are not two. In acceptance you have become one, you have become a unity.

Right now you say desires, thoughts, instincts, this and that.

In fact who are you? You are denying everything that constitutes you. Who are you? Just a pure ego? Remember your unity, your complexity. It is beautiful. Desires are beautiful. Passion is good – if you accept it, it will become compassion. If you accept the desires, by and by you will see that the same energy is becoming desire-lessness. It is the same energy that was involved in the desires. When you accept the desires, by and by you relax, you become non-tense, and energy starts streaming more naturally. You start seeing things as they are. You are not too much involved with this desire or that. You have accepted, so there is no problem.

Then your insight starts opening, your third eye starts functioning. You have a vision, a total vision of your life... of all the desires, passions, thoughts, dreams, imagination, fantasies, everything you can see all around you. In that vision you are beyond it, because you become a witness.

My whole emphasis is for acceptance and becoming a witness. But the religions all over the world have corrupted the mind of people, and they have corrupted tremendously. They have created a bifurcation, a split. They have made the whole of humanity schizophrenic.

Drop this schizophrenia. Don't make any split within yourself; you are one – and take yourself as one. And whatsoever is within you, you have to love it, you have to move into its mystery, you have to know it to the very end. If desire is there, then the desire has to be penetrated to the very core of its existence; it has to be known. And only through that knowing, the energy involved in knowing is released; it becomes desirelessness – but it is the same energy.

This is the alchemy that I teach – how to change the baser metal into gold. It is the same energy, just a new arrangement of the same atoms. Do you know that coal and diamond are both the same chemical substance? There is no difference. Coal becomes diamond in the long run, and all diamonds were once coal pieces, nothing else.

Whatever you call desire will become desirelessness. It is coal-like right now. It can be transfigured into diamonds; it becomes precious. Just think of the man who is desireless – he will be impotent. In fact he will not be alive because how will he live without desires? So, desirelessness is not negative. It is the ultimate positivity of all desires. Known, understood, lived, experienced, you have gone beyond them. You have come of age.

So don't think in terms of conflict. Think in terms of acceptance, affirmation. Be life-affirmative. Life is beautiful, it is divine. It is God's gift. And if He has chosen to give you desires, He must know better than you. Whenever we talk or start thinking in terms of how to drop this and that, we are trying to improve upon God, we are trying to improve upon the whole – which is just sheer nonsense ! The whole is wise. How can the part be more wise than the whole ? We are just a small part.

So accept yourself, don't condemn, and don't create any guilt. There is no need to drop anything. Everything has to be used in a higher unity and nothing is to be dropped. Nothing is useless. Maybe it's not in the right place, that's true. It is just like a small room in which the furniture is upside down and everything is in the wrong place, and you enter the room and it is a chaos. If you look a little more consciously, you can see that things are just wrongly arranged. The sofa is needed, the bed is needed, the books are needed, the table is needed; everything is needed, but they are not in their right place. So you start rearranging them, but nothing is to be discarded.

That's my understanding – that nothing is to be discarded. Everything must have some meaning in it. If we don't know, then wait and try to know what it is. But don't be in a hurry and don't throw it, otherwise later on you will repent. If you throw anger, you will never be able to have compassion. If you throw greed, you will never be able to share. They look opposite; they are not. It is the same energy.

So for one year, try one thing: simply accept. Let that be your only discipline – and continue to meditate. I don't see anything wrong in you... just a rearrangement of course, but that can happen only through understanding, not by throwing things away, cutting, uprooting. You will destroy yourself.

[A sannyasin said that she did not feel that she was letting go in meditation and that she was aware of a certain degree of negativity in her attitude towards the ashram and the organisation.

Osho suggested it might be helpful if she join the music group and use the energy in a positive direction....]

The only thing that I can see in you is that you are not enjoying your life. You are somehow dragging it as if it is a burden. Enjoy it, delight in it.

[She said she had problems with her two-year-old child because he is very attached to her.]

No, no, don't push him away right now, otherwise he will be negative just like you for the whole of his life. Your mother must have pushed you away – and you are suffering. Never push the child away.

Love him as much as you can. A moment will come when he himself will start moving away from you. Then don't cling. These are natural things... just as when the fruit is ripe it falls from the tree automatically. When the pregnancy is nine months old, the child comes out of the womb automatically. And it is the same – whenever he grows up, he will start moving with other children. Then one day he will find a wife and will completely forget you.

So don't be worried ! Just love him. And if you can love him, he will not only one day be able to forget you, he will even be able to forgive you. Right now let him cling to you. He needs your warmth, your love. Don't push him, otherwise he will stop growing. If pushed by the mother, the child feels rejected. Never reject, just allow him. It is perfectly natural. He is so helpless, that's why he clings. There is nothing like attachment. When he will be mature, strong enough, he will start moving. Then don't try to force him not to move. Just allow him.

CHAPTER 20

18 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin is meeting Osho for the first time. He was 'sniffed out' of an earlier darshan. He says: I love you.]

[chuckling] I know, I know. Now you will smell of me!

Shreyas... It is one of the most beautiful words in India. It means 'the ultimate good'... and that's the only approach towards God. If you become good you become godly, and when the good becomes total, you become God Himself.

In the East we say that there are two paths: one of desire – that path is called 'preyas', and one of desirelessness – that path is called 'shreyas'. Basically all desires are holding one down to the earth; they don't allow you to fly into the sky – and man is born to fly into the sky. He has wings. We may not have used them, we may have even completely forgotten them, but they are there waiting and ready... just waiting for when you are going to take off.

So just three things I would like you to remember. One: never see bad in anybody – see good. Even when the bad is too much, try and find the good. Because it is impossible to find a man who has no good in him; even the devil has something divine in him – hence the word 'devil'; it comes from 'divine'. Even the devil is a fallen angel. He was not meant to be so. His destiny was different. So the first thing is to go on seeing the good.

The mind ordinarily looks for the bad, for the fault, for the error, for something to condemn. If one wants to drop the mind, one should start looking in the other direction. Try to see the good. And whatsoever you see, grows in you. That is the secret. If you go on seeing the bad, your very attention towards the bad creates bad impressions in you. Then you go on living on a level where bad can be

seen. See the good and you start becoming good. See the holy all around, and you start becoming holy.

A saint is one who has stopped seeing the evil.

[Osho recounted the story of Rabiya, a Sufi mystic woman, who came across a passage in the koran that said 'Hate the devil'. She crossed it out saying that this could not have been from Mohammed, for how could one hate the devil when one couldn't see him anywhere?]

So the first thing is never to see evil anywhere. That is the meaning of Jesus saying: 'Judge ye not.'

And the second thing: whenever there is a choice in the mind between good and bad, always choose the good. The mind cannot enforce anything on you; it is your choice. The mind has no power. At the most it can give you all the alternatives. At the most it can just give you the total view – this is good, this is bad – but the choice finally is yours. So whenever there is an alternative, lean towards the good, even if it is difficult in the beginning.

To choose the evil, the bad, is easy. It is downhill. In fact no gas is needed. You can put off the engine and the car will roll down. Goodness is uphill. Much energy is needed, effort and struggle. So always choose the uphill task. Never choose the easy; always choose the good. Then one grows. And it is moment to moment work. Each moment the alternatives are there, each moment you have to decide. One cannot decide once and for all. It is an on-going process.

But by and by, the more you choose good, the more you enjoy it. A moment comes when there is no need to choose. You simply naturally, spontaneously, start moving towards that because you have known the view from the peak of the hill. Now who longs for the valley and the darkness of it?

And the third thing is that goodness arises only when you are quiet, silent, peaceful. That is the right soil for goodness to sprout. So go on creating the right soil. Be more silent, collected, calm. Whenever you find a tension arising, immediately relax, because tension is the beginning of evil. In the West they say that an empty mind is a devil's workshop; that is absolutely wrong. A tense mind is a devil's workshop. An empty mind is, in fact, the very shrine of God, but it should be really empty.

So become more and more relaxed. The moment you find something creating a tension, a nucleus around which tension is arising, relax. Exhale deeply, relax, and laugh at the whole ridiculousness of it. By and by one becomes more centred. And that is the right soil for goodness to arise in.

... It is hard work, but when I love somebody, I give them hard work.

[A sannyasin who has just returned from the West, said she left some unfinished business there and wonders if she should go back for three weeks.]

No, I don't think it is time to go. Later on – after two or three months – but not now. First get settled here again, then I will send you and I will disturb you again. And that is your work – not to get disturbed. Settle here, and when I feel that you are settled and feeling at home, I will say that now you can go.

It is good to settle and get unsettled and then come to an understanding where nothing can unsettle you. You can come, you can go? and everything is the same; whether you are here or in Austria makes no difference. But that is possible only after you have been unsettled many times. First you had become attached to here too much so I had to send you back to Austria. Then you were not willing to go. You had gone reluctantly and you wanted to come back within three weeks, but you never came. You took too long and then you became attached to being there. Now you are here and thinking of going there again. I will not allow you to go.

Enjoy everything that is available. When here, be here; when there, be there. One should start living totally in each moment and one should not compare. That's how one grows. But the trip has been good. I can see that you are more relaxed.

It is always good to come to an understanding with the parents. It is one of the basic things. Gurdjieff used to say, 'Unless you are in good communion with your parents, you have missed your life.' Because something very deep-rooted.... If some anger persists between you and your parents, you will never feel at ease. Wherever you are, you will feel a little guilty. You will never be able to forget it and forgive it. Parents are not just a social relation-ship. It is out of them that you have come. You are part of them, a branch of their tree. You are still rooted in them.

When parents die, something very deep-rooted dies within you. When parents die, for the first time you feel alone, uprooted. So while they are alive, everything that can be done should be done, so that an understanding can arise and you can communicate with them and they can communicate with you. Then things settle and the accounts are closed. Then when they leave the world – they will leave someday – you will not feel guilty, you will not repent; you will know that things have settled. They have been happy with you; you have been happy with them.

The love relationship starts with the parents and it also ends with them. It comes to a full circle. If somewhere the circle is broken, your whole being will remain uneasy. That's why you look so relaxed. Something like a wound has healed. One feels tremendously happy when one can communicate with one's own parents. That is the most difficult thing in the world to do because the gap is so big. The parents never think that you are grown up so they never directly communicate with you. They simply order you: 'Do this' or 'Don't do that.' They never take account of your freedom and your spirit, your being... no respect. They take it for granted that you have listened to them.

A child feels very annoyed from the very beginning, because whenever the parent says 'Do this', 'Don't do that', he feels that his freedom is being cut. He is being repressed. He resists, resents, and that resistance continues like a wound. The gap becomes bigger and bigger. It has to be bridged. If you can bridge your relationship with your mother, suddenly you will feel that the whole earth is bridged. You are more rooted in the earth. If you can bridge your relationship with your father, you are at home with the sky. They are symbolic, representatives of the earth and the sky. And man is like a tree which needs both the earth and the sky.

So be here and when you have settled and completely forgotten Austria and have become afraid that now I will send you back immediately inform me and I will send you, mm?!

[to a new sannyasin] Forget the old name. Erase it from the memory as if it never belonged to you. It was a fiction or a dream; it was somebody else's story.

So, make a discontinuity with the past. That is the symbolic meaning of changing the name – so that you can break away from the past and can start afresh with a new nucleus, a new identity. It is always easier to drop out of the old than to modify and change it. That is more difficult.

Anand means bliss and deepesh means god of light: god of light and bliss. And light is going to be your constant remembrance. In the night, if you see stars or the moon, then sit and just watch and just allow the moon to penetrate you. Just be open to the stars, to the moon, to the sun, to any source of light; even a small lamp or candle. Just burn the candle in the room, sit silently. Be bathed with the light and let the light enter you. Open your eyes, close your eyes, open your eyes, close your eyes; inhale light inside.

And one exercise will be very helpful to you. When you are looking at the moon or the stars or the sun or the candle, make a rhythm between closing the eyes and breathing. When you exhale, open the eyes, when you inhale, close the eyes. When you exhale and air is going out, you also go out. Open the eyes. When you inhale, and the air is going in, close the eyes and you also go in. So the eyes should be in a rhythm with breathing... and that will give you a tremendous experience. Light will start exploding within you....

Will it be easy to pronounce: Deva Prashanta? Deva means divine and prashanta means deep silence – a divine, deep silence. And you have to be careful about that, mm? Just keep silent as much as you can. Walk silently... don't be in a hurry; there is nowhere to go. Eat silently... don't just go on stuffing; there is no need to be in any hurry. The whole of eternity is there waiting for us.

In the West there is too much hurry because of a certain christian concept that there is only one life and that with death you are gone and will not be able to come back again. That has created a very crazy idea in people's minds. So everybody is in speed, running fast. Nobody is worried about where you are going; just go faster, that's all. So nobody is enjoying anything, because how can you enjoy at such a speed? The whole of life has become a hit-and-run affair.

To enjoy anything one needs a very relaxed attitude. To enjoy life one needs eternity, otherwise one cannot enjoy life. How can you enjoy when death is going to come so soon? One tries to enjoy as much as one can, but in that very effort all peace is lost, and without peace there is no enjoyment. Delight is possible only when you are savouring things very slowly. When you have enough time to waste, then only, delight is possible. When there is no scarcity of time, then only, delight is possible.

The eastern concept of reincarnation is beautiful. True or not true, that is not the point. Do you understand me? It is not the point... but it gives you a very relaxed attitude towards life. That is the real thing. I am not worried about metaphysics. It may be true, it may not be true; that's not the point at all. To me it is irrelevant. But it gives you such a beautiful background.

So move slowly, move silently, and allow life to happen. Don't run. Otherwise it is almost as if you are in a fast-running train and beautiful scenery is passing by – the moment you can see it, it is gone. That's how the mind is functioning, the modern mind – always in speed. So by the time you can see, it is gone. So slow down.

Live life as animals live, as trees live, as if there is no death. Then a luxury arises. That is the eastern concept of luxury. You may not have a big palace to live in and you may not have four or

seven cars, but the eastern concept of luxury is that we have enough time to rest, to relax and be lazy.

So relax and get more and more in tune with silence. Wherever you see that silence is – the night is silent – listen to the silence. Just in the middle of the night sit in your bed and listen to the night and its silence... the music of that silence. And whatsoever can make you silent, move towards that. Make friends with people who are silent. Listen to music that gives you silence, not excitement. Read any book that gives you silence, not excitement.

In the time that you are here relax completely, and whatsoever you want will happen. Now that is my work. Just listen to me and follow!

CHAPTER 21

19 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin asks about his relationship which is bringing up some hatred and aggression on both sides.]

Mm, it's natural. When you allow love to come out, hate will also come out. That's why many people repress their love – because they have been taught to repress their hate and they are both aspects of the same energy. They are not two; they are one. So when love comes up, hate will also, and if you repress hate, love will be repressed simultaneously.

... If you understand, you will not think in terms of wanting or not wanting. It is a fact. Your wanting or not wanting does not make any difference. One has to accept it, one has to accept whatsoever is. What can you do? If you repress hate – and your dislike will repress it – then immediately love will be repressed. So you may become, on the surface at least, less hateful, but then you will be less loving also. That's a great cost and not worth it.

The real thing is to allow love and to accept hate also. If you accept it, you will see by and by it is disappearing and the same energy is turning into love. It disappears one day but it cannot be repressed. It disappears through acceptance – and then a totally new kind of love arises, uncorrupted by hate. But that love is possible only if you accept this love and hate. If you repress this, that deeper love will never be possible. That deeper love has not known any hate, but about that you know nothing; about that the mind cannot know anything. It is something beyond the mind. It is not of the mind.

The mind is always dual. If love is there, hate is there. If compassion is there, cruelty is there. If sharing is there, greed is there. The mind is always dual, and if you want to go beyond the mind, then don't choose from this duality. Don't say, 'I will choose love and I will not choose hate.' Then you will remain in the mind forever. Just accept both. In the acceptance, you transcend. You go

beyond both, because you don't have any choice for this or for that. But I understand – the problem is practical.

If you love a man or a woman and simultaneously hate arises, what to do? Be frank and be true and tell the person that you love her but you hate her also, because who else are you going to hate? Say, 'If you decide to choose to love me, then you have to accept me in my duality. I am in my mind; I am not yet a Buddha. The no-mind has not yet happened to me, so if you love me, love me as I am. I will not have a false face. If there is hatred, I will show it to you. Have compassion on me.'

We are asking impossible things from people. We say to a woman, 'If you love me, you can never hate me. And if you hate me, you can never love me.' This is absolutely foolish! If she loves you, she will hate you also, because the mind always divides. The mind works through polarities, opposites. It is just like positive and negative electricity. If you want positive electricity you will have to have negative electricity too. If you say, 'I will have only positive electricity,' then there will be no electricity at all. It exists only between two poles. The tension between the opposites is its very existence.

If your hatred completely disappears, then there are two possibilities: either you have become a Buddha and now you have attained to that love which is one, undivided, indivisible, uncorrupted, virgin, or – which is more possible – your love for the person has also disappeared.

[Osho said that at least in love you should be true. In formal, social, work relationships you cannot totally open your heart, cannot totally be yourself, but the whole meaning of love is being able to be with someone with whom you can totally be yourself, can relax and not be on guard....]

If you have to be on guard with your woman also, where will you be without guard? Where will you be on holiday? You will be constantly tense and there will be no Sunday in your life.

Love is a Sunday.

Tired – tired of the falsities, tired of the masks, tired of showing ugly, untrue faces to people and continuously repressing your being – one wants somebody with whom one can totally be oneself – relaxed, at ease, at home. So if you love a person, from the very beginning never be untrue. If love disappears and the relationship is broken, it is better. It should be broken – because there is no point in such a relationship. If your truth is accepted, you are accepted; then only is love worthwhile. Then you grow through it.

[Osho said one should say to one's beloved that she or he is accepted totally in all her passing moods, or her different faces – beautiful and not so beautiful...]

In a single moment, a person can change completely. She was so happy and she can become so unhappy. Just a moment before she was ready to die for you and just a moment afterwards she is ready to kill you. But this is how humanity is. It gives depth, it gives surprises, it gives salt... otherwise life would have been very tedious.

It is all beautiful. These are all notes of a great harmony. And when you love a person, you love that harmony and you accept all that makes that harmony. Sometimes it is raining, sometimes the sky is very cloudy and dark, and sometimes it is full of sunlight and the clouds have disappeared.

Sometimes it is very cold and sometimes it is very hot. In just the same way, the human climate goes on changing, everything goes on changing. When you love a person, you love all these possibilities. Infinite are the possibilities and you love all the shades and nuances.

So be true and help her also to be true. Then love becomes a growth. Otherwise love can become a very poisonous thing. So at least don't corrupt love. It is not corrupted by hatred, remember. It is corrupted by falsity. It is not destroyed by anger, never, but it is destroyed by an inauthentic persona, a false face.

Love is possible only when there is freedom to be oneself without any guarding, without any reserve. One is simply flowing. What can you do? When you feel hateful, you are hateful. When the clouds are there and the sun is shining, what can you do? And if the other understands and loves you, she will accept; she will help you to come out of the clouds – because she knows that this is just a climate and it comes and goes. These are just moods, passing phases, and behind these passing phases is the reality, the spirit of the person, the soul.

When you accept all these phases, by and by glimpses of the real soul start happening to you. Continue to meditate and make your love a meditation also.

[A newly arrived sannyasin says: I've been teaching poetry and philosophy and literature and I used to be a historian of french history.]

You finished with that? That's good. That's very good. History is so ugly. Man has not come to the level where history should start. It has all been nightmares. Humanity has nothing yet to write about itself – just a very few cases; somewhere a Buddha, a Jesus... just like far away stars. Humanity has lived in violence and wars and madness, so it will be good, in a way, if you forget the past. It is too heavy and it does not help. In fact it corrupts the mind. Looking at the past, it seems that man cannot grow. It makes things look very hopeless.

History is not yet worth writing or reading. And the very concern with history is not good. It is concerned with the past. It is concerned with the dead. It is concerned with that which is no more. The whole concern should be with that which is right now, this very moment.

History is time, and one should live in eternity, not time.

And not only forget history, forget your biography also, and each morning start your day as if it is completely new, as if you have never existed before. That's what meditation is all about: to start each moment anew, fresh like dew, not knowing anything of the past. When you don't know anything of the past and you don't carry anything of the past, you don't project any future. You have nothing to project. When the past disappears, the future also disappears. They are joined together. Then pure present is left. That is pure eternity – and that is where God is. God is out of history, God is out of biography. God is herenow. God is out of time.

So, religion is very anti-historical because it is anti-time. Religion is a concern with the present moment. And there is nothing else – only this present moment exists. All else is just either imagination or memory, but neither is existential.

It is good that you moved from history towards art and poetry. Poetry is closer to religion than anything else. Science is very far away and history even further away. Poetry is The closest neighbour, the next door neighbour. Poets are on the way. They are moving towards becoming saints some day. They have already become entangled with mystery. And once you are in romance with mystery, you cannot avoid religion very long. You will have to come in. You have knocked on the door.

Poetry should be paid much attention. History should be forgotten and poetry should become one of the most significant things in the universities. If man is really to become more, then one should learn how to poetise – because this whole existence is poetic... the flowers and the cuckoo and the rainbow.

Plato used to say that God is a mathematician. It seems the most absurd statement ever made about God. God is a poet or maybe a painter, a dancer, a singer, a lover, but it is impossible to conceive that God is a mathematician. On his door, Plato had written, 'If you don't know mathematics, don't enter here.'

I always think to write somewhere on the ashram gate: 'If you know mathematics, don't enter.' If you know poetry, then only is there a possibility of moving with me into the unknown.

Poetry is a glimpse of the same experience as religion. It is a glimpse. Religion is an experience. It is a glimpse – as if from thousands of miles away you can see the Himalayas. Poetry is like that, and religion is like when you have reached Everest. But poetry is a movement towards religion. It is a bridge. So, good – it is not only good that you have changed profession; something has changed in you.

So here, dance and sing and become more poetic, and meditation will grow side by side on its own.

I will suggest you start a few groups here. You are ready for a great journey. In these two months do all that is available here, because one never knows from where the ray will enter you; no one knows. At the most it is guesswork – because the human mystery is so mysterious. It is not predictable, it is all guesswork, so one has to go on groping in the dark.

The door is there – that much is certain – but from where you will find it is not predictable. And it is good that it is not predictable because if it were, man would be just like a mechanism. And man is not a machine.

So first do the Enlightenment Intensive and then Primal and by and by other groups. You have really come to me....

CHAPTER 22

21 July 1976 pm in Chuang Tzu Auditorium

TUESDAY July 20th

[A sannyasin who is leaving says: I would like to come back. I'm not finished here.]

You are not finished. Nobody is finished here! I simply start things – I never finish them. You have to come back again and again.

It is an eternal journey. There is a beginning but there is no end – and that's the beauty of it....

WEDNESDAY July 21st

[A new sannyasin asked whether, on his return to the West, he should recommence the course in Bio-energetics he was involved in.]

Bio-energetics is one of the right directions to work in. It is not complete, it is not yet a whole philosophy of life, but it is moving on the right lines. The body is the base, and much work is needed in the body before you can start any work on the mind

Then much work is needed on the mind before you can start any work on the soul.

So it is the right grounding; to start with Bio-energetics is the right beginning. And if the beginning is right, half the work is done. It is very essential and significant, but only remember that it is not the whole thing. You will begin with it but you should not end with it. That has to be remembered, otherwise you are moving in a circle.

The body is not all. The human mind tends to be extremist. Christianity was anti-body. It created all anti-life attitudes. Then the pendulum went to the other extreme, full circle, and Freud and Wilhelm

Reich and others started to move too much towards the denied part. So the body is the denied part in the West. Christianity never accepted the body; that has been the curse.

But now, just to be in reaction, one can become so much obsessed with the body that one can forget something which is higher than the body and is residing in you. The house has not to be forgotten, has not to be neglected, every care has to be taken of it, but the house is simply the house. Don't forget the master of the house. So Bio-energetics is a good beginning, but it cannot be the end.

Continue work on it and when you feel that now there is nothing more in it for you, stop.

[Another sannyasin who is leaving says: My body has become more alive through meditation and now I have a deep thirst for love.]

That's good, that's very good. If meditation goes rightly, it always makes you more alive, more loving. It gives you energy, passion, life, so don't obstruct it. Once you start obstructing some energy, blocks are created.

Now the energy is streaming, so allow it, move with it; wherever it leads, trust it. That's what trusting means – trust your energy. If the thirst for love has arisen, then move into love and don't be afraid. Fear will come, because love needs much courage. It will lead you into involvement, commitment and into unknown paths. It is always-a beginning of a dangerous life.

So fear will be there, naturally, but don't listen to the fear. In spite of it, go into love – whatsoever the cost. When love starts arising in you, uncoils its energy, that is the moment to be courageous, to be daring. Take the risk – and only then more and more life will happen to you. If you recoil, if you obstruct your energy, the same energy will start becoming frozen, will become more like rock – and that rock creates armour around the body.

That's what Bio-energetics people go on destroying – that rock-like armour around you. You wanted to love but somehow you obstructed it. The energy that was going out cannot go back to the source. There is no way for going back. If you are going to be angry and the energy has come to the hand to hit the person, to slap the person, and you don't slap but go on smiling, the energy will be retained by the hand. It cannot go back; there is no way. That energy will become a heavy load on the hand. It will destroy the beauty and the grace of the hand. It will make your hand dead.

So whenever an energy arises, go with it. If it is something which can be dangerous to somebody – for example, if it is anger – then go into your room, beat a pillow – but do something. There is no need to be destructive to anybody, don't be violent to anybody, but you can be violent with a pillow. Your energy will be released and you will feel fresh energy flowing. Never hold in any energy.

When you are giving energy to life, life goes on giving energy to you. This is the ecology, the inner ecology. Energy moves in a circle. Life gives to you, you give it back, life gives you more, you give it more and the circle continues. It is as the river flows into the ocean, then moves to the clouds and then again rains on the mountains and again flows in the river; again to the ocean, and the circle continues. There is no obstruction anywhere.

But man can create obstructions and then all over the body there will start the arousal of many sorts of blocks: These blocks are the enemies of humanity. They have to be destroyed. Right now I can

see that your energy is ready. So move into love, move into relationship... and unafraid, because life is only for those who are unafraid. It is not for cowards. It is only for brave people. God believes only in courageous people.

So go with my blessings, but continue meditating, mm?

[Another sannyasin who is leaving said he had no plans, but was concerned about money and security: But I've been feeling that I really need to do something about my love... that I need to be rooted in that too.]

That's the real need. If you are rooted in love, you are rooted. There is no other way to be rooted. You can have money, you can have a house, you can have security, you can have a bank balance; that will not give you rootedness. That is just a substitute, a poor substitute for love. It may increase your anxiety even more because once you have physical securities, money, a social status, you become more and more afraid that these things may be taken from you, or you become more and more worried about having more and more of these things, because discontent knows no limit, and your basic need was of being rooted.

Love is the earth where one needs to be rooted. Just as trees are rooted in the earth, man is rooted in love.

Man's roots are invisible, so anything visible is not going to help. Money is very visible, a house is very visible, social status is very visible. Man's roots are invisible. Man is a tree with invisible roots. You will have to find some invisible earth – call it love, call it God, prayer – but it is going to be something like that... invisible, intangible, elusive, mysterious. You cannot catch hold of it. On the contrary, you will have to allow it to catch hold of you. You cannot have any grip on it.

On money you can have your grip; you can catch it in your hands – but then it cannot become your earth. That which you can possess will never become your earth. Only that which possesses you can become your earth.

Love possesses you. That is the attraction and that is the repulsion also. That is the paradox of love. It possesses you. It gives you life on the one hand, on another it kills you completely, utterly; it destroys you. On one hand there is the cross and on the other it gives you resurrection. But first one has to face the cross, then only is one reborn.

Love is your need as it is everybody's need, and nobody can avoid it. Everybody has to come to settle accounts with the energy called love. So remember it. You can misinterpret it and can think, 'If I have some bank balance, some security in the world, some physical way to live comfortably, no fear of the future...' Then you will be misinterpreting it. And if you waste a few years in this misinterpretation, those years are gone; you cannot get them back. And with those years, many possibilities of love, many opportunities of love, disappear.

[Osho went on to say that man is constantly seeking the womb, the mother, earth, and unless you can find a woman in whom you can be rooted, by whom you can be nourished, you will suffer....]

Only through that love will you become aware that there are even greater realms of love; they are not finished with a man or a woman. Man and woman function only as doors. There are greater

realms of love, of plenitude. One starts searching for God. One starts falling into a new love – of the unknown, of the ultimate mother, of the ultimate love object. But the first glimpse comes through human love.

So go back home, but keep it in mind. Remember that there is no other security except love, and whosoever is seeking somewhere else, is seeking in vain. So continue to meditate, allow love to happen; nothing else is needed. One has just to allow it to happen.... And come back.

[A sannyasin says: I am in a relationship, and I love her and she loves me, but I'm afraid that our paths may not be compatible.]

If you love, then nothing is incompatible. If you don't love, then there are a thousand and one excuses.

Just think – a man and a woman are incompatible but they love, so things go on together. What more incompatibility can you create than a man and a woman? They are polarities. They function through totally different principles. Their logic is totally different, their language is totally different. They don't live in the same world. They may live in the same room but they don't live in the same world. They cannot... their very being prohibits it. But still, if you love a woman all differences disappear. Then in fact those differences make life beautiful. Life is not monotonous then; it has variety and spice.

So nothing is incompatible if love is there. Then you can be as opposite as possible and your love life will be more and more enriched. You can be a mathematician and she can be a poet. You can be a priest and she can be an atheist. Nothing to be worried about.

If you love, love is so powerful that it brings opposites together, melts them into one being. And in fact, this is my understanding: the more opposite you are, the more tension there is between the two Persons, the higher plenitude of love will be possible between them. If two persons are just alike and nothing is incompatible between them, everything fits, the relationship will be dead; there will be no tension in it.

It is as if you are alone; the relationship will be masturbatory in a way. If the woman fits with you completely and you fit with her completely, then you are not two. There can be no enrichment through it. It will be monotonous, it will be a boredom... and nothing kills love like boredom. Nothing kills love like a mono-tonous existence.

So don't be worried about that. Go as far away as you can, and let her go as far away as she can. When you are on two separate stars, you will love each other more. And whenever you come close, you will have something to give and share because you are so different. You can give something precious to her which she could not get in any other way; only you can give it.

That is the whole arithmetic of God. That's why He created man and woman so opposite to each other. Sometimes lovers start thinking, 'Why can it not be that man and woman have the same mind and the same language, so more communication is possible and less argument, more harmony and less nagging?' But if things are too harmonious, life disappears.

Death is very harmonious. Life has a certain disharmony in it. So don't be worried about it. You just be yourself and let her be herself, and everything will be good, if love is there. If love is not there, there is nothing to worry about.

When Socrates was dying, somebody asked him, 'Are you not worried?' He said, 'If I am going to survive after death, there is nothing to worry about. And if I am not going to survive, then who is there to worry and for what?' That's exactly right. If love is there, there is nothing to worry about. If it is not there, there is also nothing to worry about.

[Another couple ask Osho for a meditation they can do together.]

Start one meditation together. Just sit facing each other in the night, and hold each other's hands crosswise. For ten minutes look into each other's eyes, and if the body starts moving and swaying, allow it. You can blink the eyes, but go on looking into each other's eyes. If the body starts swaying – it will sway – allow it. Don't let go of each other's hands, whatsoever happens. That should not be forgotten.

After ten minutes, both close the eyes and allow the swaying for ten more minutes. Then stand and sway together, holding hands for ten minutes. This will mix your energy deeply. That's why you are feeling locked. A little more melting is needed... melting into each other.

So ten minutes sitting looking into each other's eyes as deeply as possible and swaying; then ten minutes with eyes closed, still sitting, sway. Just feel that the energy is possessing you. Then stand and with open eyes, sway; it will almost become a dance – but go on holding the hands in the same way.

Do this for thirty minutes every night for ten days and then tell me how you are feeling. If you feel good, you can repeat it in the morning also. You can do it twice, but not more than twice, mm? Good.

CHAPTER 23

22 July 1976 pm in Chuang Tzu Auditorium

Anand means bliss and sandesh means a message – a message of bliss... and you have to become one. Walking, sitting, doing something, not doing something, remain blissful. Allow bliss to happen more and more; don't obstruct it. It is nothing to be positively achieved; only negative barriers should be removed. One needs nothing to be blissful except the readiness to surrender to it.

So whatsoever you do, just carry one thing continuously inside you: that you have to be blissful in it. Even when sometimes there are clouds in life and the night is very dark and one is feeling very low, still one can remain available to bliss. Because bliss does not need high energy; it has not any connection necessarily with sunshine. It can exist even with dark clouds. And it has no relationship with the day. It can exist in the darkest night of the soul. Because bliss is simply your nature – it is you. So let it vibrate more and more.

When I say be blissful, I mean be yourself. And be unconditionally blissful. Once you decide, it starts happening. It is a question of decision. So let this sannyas day be a decision for it, mm?

[A new sannyasin says he has been doing a basic breathing meditation and observing the meditations in the ashram.]

Continue that, but start doing something here. Because a meditation cannot be observed from the outside. It is not something objective, it is not a thing. You can observe the meditators, you can observe their movements, their gestures, but that is not meditation.

Meditation is something that is happening deep in their souls, at their centre. What you are observing is the periphery. Maybe a few ripples come to the periphery also, but through those ripples you cannot deduce, you cannot conclude what is happening inside. Because somebody can pretend:

on the periphery he can look very silent, and inside he may just be a volcano. Somebody can look very chaste and pure on the periphery – nothing is difficult in it – and inside is a hell.

So there is no way to observe a meditator from the outside, no way at all. The only way to observe a meditation is to do it. Then you observe what happens to you from the inside. So remember that: if you want to observe any meditation, do it, participate in it; that's the only way. Have the taste of it. And then you can decide whether it is for you or not – but never watch others.

Sometimes it happens that a meditation may not be for somebody you are watching. It may be for him but may not be for you, or it may be for you and not for him. Meditation is a certain in-tuning, and everybody is so different. Everybody exists on a certain wavelength, so what suits somebody else may not suit you. Sometimes one's poison can become another's nectar, and vice versa. So never observe anybody; that is not of any relevance.

That's the difference between science and religion. Science has something objective to observe and religion has nothing – just something very intimate to feel. It is not right even to say that one knows it. One simply feels it, becomes it. That's the mystery of religion. But the western mind is scientific, very deeply trained for scientific work. The attitude has gone into the blood, into the bones, into the very marrow.

So even when you think about meditation, you think on the scientific lines; you start observing. Start participating. Participation does not mean that you have to commit yourself or that you are committing yourself. Participation simply means that you are ready to be acquainted with it. Then if it suits, you continue. If it doesn't suit, there is no obligation; you simply drop out of it. But only you can decide, and you can decide by participating; there is no other way.

Continue your basic meditation – it is perfectly good – but much more will be needed. It is right, necessary, but not enough. It will give you the base, but the whole temple cannot be constructed only on it. It will give you a very very strong base, foundation, but then you have to do more things to make the whole temple, the whole shrine of your being.

Sometimes it happens that one can become addicted to one sort of meditation. That brings a sort of impoverishment. One should allow many dimensions to penetrate oneself. One should allow at least two meditations: one inactive, one active. That is a very very basic requirement; otherwise the personality becomes lopsided.

What you are doing is a passive meditation – watching and nothing else. Watching is a passive process. You have not to do anything really. It is not a doing; it is a sort of non-doing. It is a buddhist meditation – very good, but incomplete. So Buddhists have become very lopsided. They became very quiet and calm, but they missed one thing – what I call bliss. They missed it. Hence I have given you the name 'message of bliss'. Anand means bliss; you have to remember it.

You will never feel that a buddhist monk is blissful. He will look very silent – he is silent – but there is no ecstasy in it. Something seems to be missing. He is quiet, collected, very composed, but he cannot dance, he cannot sing, he cannot love. He cannot enjoy this tremendous beauty of the world that surrounds us. He cannot pray, he cannot worship, he has no God. He has simply a silent aloneness.

Good, when you are not very much disturbed; good, when you are not very tense – but it cannot be the ultimate goal. It is as if health is defined by the absence of illnesses. If you have no illnesses, the doctor declares you healthy. It is not necessarily so. It need not be so. You may not have any illness and you may not be healthy, because health has something which is not just absence of illness. It is a positive phenomenon. It is a presence, not an absence only. That presence is missing from the disease. It is absence – no illness, no misery, no unhappiness – but it is absence. It is not 'satchit-anand'; it is not eternal bliss.

So remember it, because this meditation that you are doing can lead you deeper and deeper into a sort of desert-like, cold aloneness; silent, but with no flowers and no fragrance. It will be empty... empty of the world but not full of God. So, Buddhism is one of the most beautiful approaches – but incomplete. Something is missing. It has no mysticism in it, no poetry, no romance; almost bare mathematics... a geometry of the soul but not a poetry of the soul. And unless you can dance, never be satisfied. Be silent, but use your silence as an approach towards blissfulness, because the ultimate must be positive. That is the meaning of god, of the word 'god' – that the ultimate is positive.

Buddhists use the word 'nirvana'. That's a negative word. It simply says that there are no desires, there is no ego. The emphasis is on the 'no'. They don't say what is there. They simply say what is not there. That's the beauty of the religions that talk about God. They also agree that these things are not there – there are no desires, there is no ego, there is no misery; right, perfectly right – but there is something that they call God... a beautiful, ecstatic presence, and you are full of it. The room may be empty but it is full of light.

The emptiness is just a method to invoke the presence, to invite the presence, otherwise there is no point in being empty. Unless in your emptiness the whole descends, something has been missed.

The meditation that you are doing is good. It is called 'anapan sati yoga' – consciousness of the in-and out-going breath, awareness of the in/out-going breath. It is good, but don't get fixed, fixated with it too much. Do a few dancing meditations, singing meditations, music, so at the same time, side by side, your capacity to enjoy, your capacity to be joyful, also increases.

So with one hand create emptiness, with another hand create fullness, so that when you are really empty, your fullness can descend into it. It is double work. And that's my whole emphasis here: be empty, but emptiness is not the goal. It is just preparing the house for the guest, and if the guest never comes, then all preparations are futile, in vain. Go on preparing the house, and go on writing love letters to the guest, so by the time your house is ready, he comes and knocks at the door.

Prem means love and mukul means the opening bud of a flower... just opening, not yet a flower and no more a bud, mm? just on the way to becoming a flower. So prem mukul will mean 'an opening bud of a flower'.

That's how every human being is, and unless you open perfectly, you will never feel content. So the only problem that has to be solved is how to flower perfectly. So become more and more loving. Make love your very style, your very climate. It is difficult, it is very difficult, that I know, but it is not impossible. It is not easy, it is arduous, because there are deep complications.

The basic problem with love is what zoologists call the 'territorial imperative'. Have you watched birds sitting on telegraph wires? They always sit a certain distance from each other. There is an invisible line, a demarcation beyond which it becomes a trespass. Sometimes you may have seen that a cat is Lying down, resting, relaxing. You pass by and she is not at all disturbed. When you start coming closer there is a certain point beyond which she will become alert, angry, annoyed, ready for fight or flight. But up to that certain point she will not take any note of you. That is her space.

Each animal has his own space – that is his territory. If you enter that territory, you are trespassing. You are dangerous and the concerned person, animal, man or woman, becomes defensive, gets ready for fight or flight.

That is the whole problem of love, because in love the distance has to be dropped. You have to allow others to trespass your being. That's the problem. It is a very subtle boundary.

[The new sannyasin says: I have been afraid of something... when people get near me.]

Yes, you are afraid. I can see it. That fear has to be dropped. That fear has to be consciously dropped. That's what I am saying to you. I can see that you are afraid. You don't allow anybody to enter your territory or, if you do allow them, you allow them very reluctantly, and then too you keep aloof.

Man has learned that too – how to allow somebody physically near and yet psychologically far away. Man has learned it, because in many situations.... In a train it is too crowded and people are sitting touching you and you cannot fight – there is no point – but you stand shrunken in deep down. The body may be touching, but you don't allow psychological closeness.

So humanity has learned how to allow people physically close but not to allow them psychologically. But love is to allow people psychologically close to you. Love means dropping the territorial boundary. That invisible line has to disappear, hence fear arises, because it is our animal heritage. That's why, once you are in a loving state of mind, you go beyond animal heritage. For the first time you become human, really human.

It is arduous, it is very subtle, but one has to watch and work on it. Just watch.... Whenever you see that you are becoming tense because somebody is entering your territory, relax. Remember that he is just like you. We live in people, we grow with people, our whole life is entangled with people. We exist through people. We cannot exist without them. People are like the ocean and we are like fish. If the fish is afraid of the ocean, there will be trouble. One has to trust the ocean. It is our very life... we are born in it.

If you were afraid of people then you would not have even been born. You entered a woman's womb; you became part of two people's love affair. You allowed two people to bring you to earth. You allowed two people to create a body for you. The very birth is in society; it is with people, in people. In fact people are the stuff we are made of. So the more people there are in your life, the more rich it will be; the less people, the less rich. It is simple arithmetic.

If you really want to live rich, fulfilled, tremendously vibrant, then there is no other way. The only way is to make more and more contact with people. Allow more and more people to trespass your

being, allow more and more people to enter you. There are risks, because when you allow people too close to you, there is a possibility that they may hurt you. One becomes vulnerable, soft, tender. One opens one's soft parts when somebody comes close.

So one can be hurt – that's the fear – but that risk has to be taken. It is worth it. Even if you protect yourself for your whole life and nobody is allowed near you, what is the point of your being alive? You will be dead before you are dead. You would not have lived at all. It would be as if you had never existed, because there is no other life than relationship. So the risk has to be taken.

Sometimes people may hurt you. I'm not saying that they will not – but even that hurt will teach you something. You will learn something from it – about People, about yourself, about fear, about love. You will grow through it. So, pain can be used as growth; there is no problem in it. Even if you are hurt, you can use it as a lesson, as a deep understanding. It will make you more mature.

But all are not going to hurt you. A few may hurt you, a few may give you tremendous joy. And this is my understanding – that even if one person gives you tremendous joy and ninety-nine percent of people hurt you, then too it is worth it. Even if there is one roseflower on the bush and ninety-nine thorns, it is worth it. One has to take the risk and love the roseflower.

So, by and by allow. As you allow you will become more confident. You will see that no, everybody is not your enemy. They are people just like you, as much afraid as you are, as much trembling inside as you are, as much afraid of being hurt by you as you are afraid of being hurt by them. They are just people like you! All human beings are just like you. Essentially the human heart is the same.

So allow them to come close. If you allow them to come close to you, they will allow you to come close to them. When boundaries overlap, love happens. Overlapping boundaries create in your being ripples of joy, of new energy infusing in you... a new thrill of being. And one day, when not only peripheries overlap but centres overlap, then happens what has been called in the old books 'perfect love'. 'Perfect love casteth out fear.' That is the meaning of perfect love.

When two persons are so available to each other, so open to each other to the very core of their being, then fear disappears. Love helps fear to disappear, and if you allow fear to drop, it will help love to grow. So love more, fear less.

CHAPTER 24

23 July 1976 pm in Chuang Tzu Auditorium

Deva means divine and satyarthi means a seeker of truth – a seeker of divine truth. It has a very specific meaning of great significance. It does not mean a seeker of truth in the sense of a philosopher. That is not the real seeking. The philosopher invents the truth; it is not a discovery. It is his own intellectual invention. He theorises; it is guesswork.

Truth is not to be invented. All that is invented will be untrue. Truth is already there – or here. One has to uncover it, to discover it. There is no need to invent it because whatsoever you invent is going to be false. You don't know what truth is; how can you invent it? Not knowing truth, it is impossible to invent it. In ignorance, whatsoever is invented will be just a projection of ignorance. Truth cannot be invented; it can only be discovered, because it is already the case.

And the curtain is not on truth; the second thing. The curtain is on your eyes. The truth is not hidden. The truth is absolutely clear, right in front of you. Wherever you look, you are looking at the truth. Whatsoever you do, you are doing to the truth. You know or you know not, that is not the point.

Even fast asleep you are sleeping in truth. Unconscious, you are in truth; conscious, you are in truth. So the curtain is not on truth itself, it is on your eyes... as if you are standing before the sun with closed eyes. The curtain is not on the sun, it is just that your eyelids are functioning as a barrier. Open the eyes and the sun has always been there, just waiting for you.

A satyarthi, a real seeker of truth, means one who will not invent, one who will not guess, one who will not infer, one who will not make a logical syllogism; one who will simply be receptive, open, responding, vulnerable, available to truth. A seeker of truth has to learn one thing, and that is how to be infinitely passive and patient and waiting. Truth happens to you whenever you are open. So seeking is not active. That's the difference between science and religion.

Science tries very actively to penetrate the mysteries of life. Religion awaits in deep trust that when the right time comes, it will be revealed.

One prays, one hankers, longs, meditates, but one waits for truth to reveal itself. One prepares oneself, but one cannot do anything with the truth. When you are ready and ripe, truth happens. That is the meaning of satyarthi.

Deva means divine and Meera is the name of an Indian woman mystic. It is one of the greatest names in the East. She was a poet, a dancer, a mystic and a great devotee. There have been very few people who have approached God through dancing and singing.

Ordinarily religious people become very serious, long faces. She was ecstatic, almost mad. She danced all over India, from one town to another, singing the name of God. Her whole being was a festival.

And I would like you to dance and sing.

... Sometimes it happens that people go on missing their own destiny. Once you start doing the thing that you are meant to, then you feel tremendously happy for no reason – just happy. As I see it in you, dancing is your way . . . that is your prayer.

Dance your way to God, mm?!

[A sannyasin says: I'm leaving tomorrow. I've only been here six weeks and so much has happened. I just want it to continue. And I feel I have to return.]

It will continue; it will not stop. It will continue there also. It is just a beginning. Much more is going to happen.

Life is always at the beginning, always. Wherever you are, it is always at the beginning. That's why life is so beautiful, young, fresh. Once you start thinking that something is complete, you start becoming dead. Perfection is death, so perfectionistic people are suicidal people. They want to commit suicide, hence they want to be perfect. It is a roundabout way of committing suicide.

Nothing is ever perfect. It cannot be, because life is eternal. Nothing ever concludes; there is no conclusion in life – just higher and higher peaks. But once you reach one peak, another is challenging you, calling you, inviting you.

So always remember that – that wherever you are is a beginning, always a beginning. Then one always remains a child... one remains virgin. And that's the whole art of life – to remain a virgin, to remain fresh and young, uncorrupted by life, uncorrupted by the past, uncorrupted by the dust that ordinarily gathers on the roads on the journey. Remember, each moment opens a new door.

It is very illogical, because we always think that if there is a beginning, then there must be an end. But nothing can be done. Life is illogical. It has a beginning but no end. Nothing that is really alive ever ends. It goes on and on and on. You love, and it goes on and on and on. You meditate, and it goes on and on and on. So it is a beginning. Don't be satisfied with it.

Be fateful for it, but never be satisfied with it, because higher peaks have to be searched for.

Wherever you are, work for me, because if you work for me, you remain in continuous contact with me, and that helps tremendously. Keep this box with you. I'm coming with you.... And come back as soon as possible.

[A visitor says: I'm looking for the master.]

Very good. The master is here. There is no need to look anywhere else. One thing has to be understood – that there is no way to look for a master, because you don't have any definition of who the master is. Only the master can choose the disciple, not the disciple the master. Even when the disciple thinks that he has chosen the master, then too it is the master who has chosen him.

The disciple is in complete darkness. He has known no light, so even if he comes across light, he will not be able to recognise it. He won't have any means, he won't have any definition. There is every possibility that he will miss, because whatsoever he knows is irrelevant. The master exists in a totally different dimension. It is not the dimension of the mind.

You can look only through the mind, and if you look through the mind, that will become the barrier. So if you are really looking for the master, then let the master look for you. When you are called, don't hesitate.

And I am calling you. Would you like to become a madman? [laughter] Mm?

Anand means bliss and kamalesh means 'the god of the lotus'. The full name will mean the god of the lotus of bliss.

The lotus is very symbolic in the East. It is the central symbol of the eastern consciousness. It means the ultimate opening towards light. When one really comes to one's fulfillment, one opens like a lotus. So remember this and forget the old name.

Forget the whole past, your biography as if it happened in a dream, or to somebody else, or you had seen it in a movie. Just this very idea that it happened in a dream will make you free of it. Start absolutely new from this moment, from ABC, as if you are born again. It is a rebirth.

And I call it becoming mad because it is a shift of consciousness from the head to the heart. Now live more lovingly and less logically. Listen to the unconscious more than to the conscious. Feel more than think, and immediately things will start happening.

So change to orange and just mix with my other mad people. Mm? Mm! Good!

[A sannyasin says: I feel that I'm fighting all the time. I like fighting, but I don't really like it. It's just a role I know.]

Mm, fighting is suicidal. It is a wastage of energy.

Simply say yes to things – start saying yes! Learn saying yes. Even when the no comes out of old habit, say yes.

... Let it come – you just say yes. Try – because old habits can be broken only with hard effort, otherwise they will never be broken. And the more you go on following them, the stronger they become.

No-saying is one of the very very poisonous habits... because people are your life. If you say no to them, you are saying no to life. They bring life to you, they bring God to you, they bring love to you. If you say no to people, you are saying no to life. You will feel lonely, and when you feel lonely you will become annoyed and then you hate, you become angry and then you say no more forcefully, but that is self-defeating.

So no-saying won't help. Start doing just the opposite. For seven days be a yea-sayer. Try for seven days.

At least say yes to me. Start ! Say yes. It is difficult I know, but try. Say yes !

... Try for seven days. It is nothing, I don't see any problem in you. It is just an old habit you must have learned from your very childhood. Sometimes it happens that a child has to learn saying no because that is the only way to be independent, that is the only way to protect one's own space.

You must have been brought up in such a place where everybody was trespassing and everybody was overlapping your space. So there was only one way to protect and defend yourself – by saying no. No has become habitual. But it was just an old tape. Destroy it. Don't go on playing it again and again, otherwise it will destroy you. Now there are only two possibilities – either this tape destroys you or you destroy the tape.

... And it is very easy. Sometimes even a simple thing like saying yes can destroy it, because it brings a totally different world.

[A sannyasin said he stopped doing meditations when he started working in the mala shop: I miss some kind of meditation but I don't know what kind, how to go into it. I resist so much... I'm so lazy.]

I will give you something... something that a lazy man can do. There are methods for lazy people also [laughter].

... Mm, the mala shop is very good, but sometimes it happens that when you are working with your hands and the work is new, your mind is engaged. When by and by you become efficient, then the hands work robot-like and the mind is free. Then you can go on working with your hands and the mind can go on its own trips. So only when you are learning new work is your mind kept alert and in it.

By and by when you become efficient, there is no need; the hands go on doing it. The hands have a tiny mind of their own, a local mind, so they go on working with that. You are needed only when some emergency arises, otherwise not. You are free. It is just like when you learn driving. In the beginning you have to be very alert. Once you have learned, then you can go on thinking a thousand and one fantasies. Listening to the radio or talking to a friend or smoking or singing, the car is run automatically by feet and hands. You are not really needed. So that can happen.

But I will give you something. Start this meditation tonight – and you have to do it for at least forty minutes. Sit facing a light – your eyes should be facing the light; any light will do. Just go on looking at the light; nothing else is to be done. Do it sitting, and for forty minutes minimum, sixty minutes maximum. This will help you.

And you are not far away. It is just because of your thoughts... too many layers of thoughts around you, so you seem to be very distant, otherwise you are not. Once thinking drops or ceases, you will simply see me so close, almost beating in your heart. Then don't get scared!

It happens sometimes when you are here continually for long, you are so close that you become by and by oblivious of me. Many people report when they get back to their home....

[Osho gently attaches eye cones, made from cardboard and cello tape, to the sannyasin's face, covering up his eyes. He indicates the electric light to be looked at.]

Look at this light... and just go on looking at it. It will make you very very silent and quiet. After ten, fifteen minutes, there will come a moment that you will see darkness coming just in the middle of the eye. When that darkness starts that means that alpha waves are running in your mind now – and that is the wave of meditation.

Go on watching that darkness then and you will be really going deep into tranquillity. Do this for fifteen days and then tell me, mm?

[The technique that Osho gave is based on what has been termed the 'Ganzfeld effect', the word 'Ganzfeld' meaning the entire field, which refers to the visual field that is being experimented with.

Scientists had observed that alpha waves are produced by the brain when it slows down its activity in some situations, meditation being one of those situations. Working on eye movements for some other research, scientists needed to provide a constant and unmoving visual field for the person being experimented on and hit upon the idea of occluding the field of vision by covering the eyes – with the halves of ping pong balls!

As Osho said that if one sits with these shields attached to one's eyes and facing a light, after a time one becomes aware of a kind of darkness in the field of uninterrupted light. As soon as one becomes conscious of the darkness, it moves away so that one only becomes conscious of the white field again. If one relaxes and allows the mind to be inactive, the dark field returns.

One can learn the knack of retaining this so called darkness, which is in fact more like a nothingness. Alpha waves soar high as the subject feels calm and relaxed, and appears to be in a state comparable to that of meditation. This has caused some to regard the Ganzfeld effect as 'instant meditation'.]

[A sannyasin asks about a new relationship: From moment to moment nothing seems to carry over. Nothing's going anywhere.]

Mm, allow it that way.

... don't seek even. Allow it that way because that is the only way, the right way. Each moment is atomic and there is no need for two moments to have any sequence, no need. That is the one-dimensional mind which is continuously asking for some meaning, some running meaning through all the moments – that everything should be connected by a cause-and-effect chain, that everything must move somewhere, reach somewhere, that everything must conclude somewhere. That is the logical mind, the one-dimensional mind.

Life is multi-dimensional. It has no goal really, no destiny. And it has no meaning in fact – meaning in the sense that all the moments are following each other in a queue, reaching somewhere. No, life is not moving anywhere. It is simply dancing here. The right word is dance, not movement.

Movement is going somewhere but dance is simply going nowhere. A dancer is simply here in this moment. Each moment is a dance and one should enjoy each moment as it comes, as it happens. Then your burden will disappear completely. That's what freedom is – to be in the moment, to be of the moment, never worried about the past, never worried about that which has not come yet, and never trying to make a logical sequence.

Because whenever you are making a logical sequence, you are sacrificing the present for the future. You are saying there is some goal to be reached. Then you start manipulating time. You say, 'This moment cannot be allowed this way. It has to fall in line. It has to support the ideal, the idea.' You are going somewhere, so each step has to become part of that going. But there is nowhere to go. Life is just herenow. It is a dance.

[The sannyasin adds: It's like this big blackness in the back of my head... just empty and black.]

Very good, very good. It's perfectly good. If you allow moments to have their total freedom, you will become empty, because one is full of ideals. Nothing else is there. One is full of tensions – going somewhere, reaching somewhere; one has to become someone, one has to prove something.

Once each moment is allowed to have its own being, total freedom, then there is nowhere to go, no tension. This is real meditation.

Then you will feel a darkness coming, but that darkness will turn by and by into deep light, luminous. That darkness becomes luminous once you start enjoying it. In the beginning it looks like darkness because you have always been full of many thoughts and many ideals, many plans and this and that, and all that is going. The furniture is being removed and the room seems to be empty, but the room has its own being. By and by you will become acquainted with it; the room has its own presence.

Just empty space has its own beauty, its own chaste beauty, pure... nothing foreign in it, just itself. It will look dark in the beginning.

... Just be this way and don't try to manipulate.

[The girlfriend says that everything with us is very beautiful but she keeps thinking of the boyfriend whom she was with before – and that gets in the way.]

Accept that too. It is natural; it is nothing to be worried about. If you start being worried about it, then you are creating a barrier. It is just natural. What can you do? Sometimes the past makes

a shadow on you, it's okay. Accept it... it is your past. Sometimes shadows move from the past because we have not yet learned how to live each moment totally, so incomplete moments remain hanging inside.

You were in love with someone but you never totally moved in that love, so something incomplete hankers for completion. That's why the idea comes again and again. It is not really the idea of your ex-lover or boyfriend. It is really the idea that is knocking at your gate because you have not completed it. So complete it in fantasy, that's all: That's what the mind is doing, so don't push it aside, otherwise it will come again and again.

Give twenty-three hours to [the new boyfriend], one to the old boyfriend. For one hour just close your eyes and be with him; in fantasy at least, complete it. Within a few days you will see that you are sitting and one hour has passed and that boyfriend is not coming. Just complete it. This is incompleteness, hence it persists. Once completed even in fantasy, it is finished. And don't do the same mistake with [the new boyfriend], because who knows – some day he may become an ex-boyfriend.

Be with him so totally that when you are with somebody else, [the new boyfriend] does not bother you. Right? It is difficult to understand right now, but that continuous memory simply shows that you were not with your boyfriend totally, so don't this time make the same mistake. Otherwise ex-boyfriends will stand in a queue and they won't allow you to be with anybody. Their number will go on growing and they will all come as a crowd. They will not leave any space for the immediate lover.

And when you are in fantasy thinking about your old boyfriend, don't feel guilty, because one has to close the account. So whatsoever you feel like, do. In fantasy at least, love him so you can say goodbye. One can never say goodbye to incomplete experiences, never. Only a complete experience can simply be dropped. You can go out of it just like a snake moves out of his old skin and never looks back. Otherwise you will again and again look back. Something is hanging. This is a hangover – but learn from it.

When with [the new boyfriend], be totally with him. This time be total and if you are total it may not happen that you have to seek another lover. This may be your eternal lover; the possibility is always there. But make it total at least. Eternal is not the question; make it total.

Even if love stays only for a single moment and it is total, it is divine. And even if you stay with a man your whole life and it is not total, it is ugly. It will not satisfy you, it will not satisfy the other. So drown yourself in him and let him drown himself in you.

But that old boyfriend needs a little time, so give that time to him – and don't feel guilty about it. One has to reckon with the past – unless you start living so totally in the present that a past is not created. Then there is no problem. Then simply each moment, complete, drops out of existence. You don't carry any psychological memory of it. A chronological memory will be there, but no psychological memory. If you come across your boyfriend you will recognise him but you will not remember in any way, will not fantasise about it.

So do one hour's meditation. You owe something to your old boyfriend, so finish it. Never be in debt; finish it. And this time, go totally and deeply.

[A sannyasin had previously written Osho a letter: I felt energy but I didn't know how to connect with it. But I've started work in the garden and I feel a little bit better now.]

That's good. It happens whenever energy explodes.... If it happens again, remember that you have nothing to do with it. You have simply to delight in it. There is no need to put it to any use, and there is no need to get worried about what to do about it. Just delight in it, dance, sing, sway... just delight in it. Just feel it and enjoy it ! It is pure energy. If you can enjoy it, it will give you such deep celebration in your being. There is no need to do anything else.

When energy is flowing and you are flowing, flow with it and continue your daily routine work... nothing special to be done.

But even the daily routine work will have a different meaning when energy is in flowing. You may be working in the garden and the trees will become green as they have never been, because your eyes are full of energy. You may be seeing an ordinary stone and it will look like a diamond because your eyes are so full of energy. In fact there is nothing ordinary in life. Everything is tremendously valuable, only we don't have the eyes to see it.

And now the scientists say that we only allow two percent of information to reach the mind. Ninety-eight percent is debarred. So when you are full of energy, suddenly it explodes. There is no censor. Your eyes see as they should see and your ears hear as they should hear. Your hands touch as they should touch and the censor is removed. There is no guard on your senses and everything is flowing in and out.

In that moment, simply enjoy it. These moments are rare. If you enjoy them, they will be coming more and more often. But don't try to put them to any utility. Ultimate energy has no utilitarian purpose. It is a celebration. It is meaningless joy... purposeless, absolutely purposeless... just a delight, pure delight, intrinsic delight.

So next time when it happens, simply enjoy those moments, and when they go, don't hanker for them. They come on their own, they go on their own. When they come, they come; when they don't come, they don't come. You cannot force them. simply remain available and whenever they come, they will find you ready to receive. simply remain a welcome, that's all. When they come, feel grateful, enjoy. when they go, thank them, feel grateful and forget.

But it has been good. Soon, some day, it will happen again.... And continue working in the garden.

CHAPTER 25

24 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I'm leaving tomorrow and I hope to come back as soon as possible.]

If you have the desire, it always happens. The desire becomes the seed. That's why one should be aware of wrong desires because they also happen. A desire is sowing a seed; then sooner or later it sprouts. You may have even forgotten about it, but it sprouts. So one should be very alert to first drop wrong desires and to desire only right. And when the wrong has been dropped and the right has become natural, then drop even desiring. Then the ultimate happens – because the ultimate cannot be desired.

So when you sow the seed of desirelessness, the ultimate happens. And that is the whole purpose, the destiny, and unless it is fulfilled, one remains constantly in search, thirsty, hungry. So if you desire, you will be coming.

[A sannyasin says: I feel it's good for me to go back. At the same time I had such fantastic moments here. I have the feeling that there will be good moments there too and I would be grateful to know you are with me.]

I will be with you... and you have entered the fantastic world. Wherever you are, fantastic moments are going to happen – because they don't happen because of anything outside you; they happen because of something within you. So it is not a question of geography. It is a question of your inwardness, so whether you are in India or France, it makes no difference.

The only thing to remember is, be yourself; then they will happen anywhere. Whenever you are yourself, you are living in a fantastic world. Then everything is just miraculous, unbelievable, beautiful. So go....

And it is always good to go into the old world. There you will feel more easily the changes that have happened to you here, a contrast. Just remember one thing: don't forget the new. The past is heavy; quantitatively, the past is very big. The new is very soft and tender... has just arrived. It is fragile. It is like a roseflower and the past is like a rock. The flower has to be protected against the rock. Nobody else can destroy your flower but if your past falls over it, the flower can be crushed.

So it is good to go to the world where you have been totally different, another man. You will see yourself more focused, will see more clearly what has happened to you. But when everybody you know expects you to be the old that you have always been, the mind has a tendency at least to pretend that yes, you are the same. So don't be deceived by that, because once you start pretending, the rock will fall on the flower.

When you meet an old friend, it is psychological. He thinks of you as he used to know you, and that's natural. If you left him two years ago, then for him these two years have no existence. They have existed for you but not for him. He will start talking to you from the moment you left him; he will continue from there and your mind will tend to support him. That's where one needs deep awareness.

Even if it feels a little awkward just go on reminding him that you are totally new... and there is no need to fulfill anybody's expectations. Within hours the person will know that you have changed and he will start looking at you with new eyes..He will become acquainted with you. If you don't become a victim of his expectations, soon he will settle with you. Then he will drop the old past. He has no investment in it. It is just a psychological pattern that he carries a picture of you as you had been, and he will start from there.

Just watch it and tell him that you have completely changed. Say, 'You can almost think of me as if I am a totally new person, a stranger. The old is dead and that's what I have come to convey to you – that physically I may look the same, but deep inwards I am a totally new man and I have come to share something that has happened to me.'

So resist the temptation to continue from the past. Resist the temptation to fulfill the expectations of others. When you come to meet your father or your mother or your family, it is very simple; they expect the old. In the beginning it is very embarrassing, but let it be known, because what can you do? If the old is gone, it is gone. And it is only a question of one week and then everyone will know that you are not the same, so they start shifting their expectations.

And that will give you beautiful experiences – when your father looks at you not as his son, but as a stranger, when your mother looks at you not just as a part of herself, but something new. Then for the first time you meet face to face. Encounter happens there. Otherwise the mother never thinks in terms of your having a personality or that you are independent or something separate from her. She goes on believing that you are just a part, an extension at the most. So just beware of this.

These two months will be great work and you will come back much enriched. Go happily!

[A sannyasin says: I have a lot of energy at twilight and it s very beautiful. I sing and I play the tamboura... it just comes.]

Very good... enjoy it.

Everybody has a period in twenty-four hours, a special period. People don't know about it, but once you know about it that will become your door to existence... so maybe twilight. Many people have entered into existence through twilight.

In India, the word 'sandhya' – it means twilight – has become synonymous with prayer. If you go to an orthodox Hindu and he is praying, he will say 'I was doing sandhya – I was doing my twilight.' When there is a change... in the morning, in the evening; when the sun rises, just before sunrise, there is a great change. The whole passive existence becomes active. Sleep is broken, dreams disappear. The trees and birds and life everywhere arises again. It is a resurrection. It is a miracle every day.

If you allow yourself to float with it in that moment, you can rise to a very high peak. And the same change happens again when the sun sets. Everything quietens, calms. A tranquility, a deep silence pervades the whole existence. In that moment, again if you allow, you can reach to the very depths. In the morning you can reach to very great heights; in the evening you can reach to very deep depths, and both are beautiful. Either go high or go very deep. In both ways you transcend yourself.

So if it is happening at twilight, it is very good. That's your sandhya, your prayer. So be completely mad in it and put aside all reason. Reason is not very reasonable. Put it aside and just enjoy, delight and let things happen. Be possessed as if a great power has possessed you and is doing things and you are helpless and cooperating. A great torrent is taking you away to the ocean and you are going. No fight, no upcurrent effort... just going downcurrent, with the current.

[A sannyasin says: I just arrived yesterday. I've done lots of hard work and I feel very good about the work I did... and I got very strong... I feel very cut off. I feel like a stranger to you.]

You have first to re-enter; there is nothing to worry about. Sometimes it happens that even becoming stronger can give you the feeling of being cut off from me, because what you call strength makes you a little hard also and the connection is possible only when you are soft. So strong people always become like islands. That is their misery, and they are cut off.

To be connected with me simply means to be vulnerable, not strong. But whatsoever you have done has been good for you. This connection will arise again; don't be worried. Just start meditating here again.

When you are here with me there is no need to be strong because that strength will be nothing but the strength of the ego and that strength will make you hard. That strength will be a sort of defence, a resistance. That strength will be of the will – and the will is the barrier.

So when you are in the world, struggling, be strong. But when you move into my world, drop all your strength, because here, blessed are the weak – they shall inherit the earth. Blessed are the meek, blessed are the poor in spirit, because the whole method is how to surrender.

A strong man finds it very difficult to surrender but only a strong man can surrender. A weak man finds it very easy to surrender, but then the surrender is impotent. There is nothing worthwhile in it; he has nothing to surrender. So you have to understand the paradox. I am not against strength and I am not against will because only a man of very strong will is capable of surrendering totally. It is

the greatest will – to surrender totally. If you don't have will, you cannot surrender because you have nothing to surrender.

Only a king can renounce. How can a beggar renounce? What has he to renounce? So the whole process is paradoxical: become strong to surrender. Attain to great reason so that one day you can drop it. Struggle hard, fight hard in the world so you learn that fighting is not the way to reach the ultimate. Maybe you can attain tiny things through it, but they are of no use. In the final reckoning they mean nothing – but that comes only to a person who has been struggling. Never say that the grapes are sour just to hide your impotence. Fight hard, get the grapes, have the taste and then say something.

I can see it has been good for you. You look sharp, more settled, stronger, grounded. Your feet seem to be rooted in the earth for the first time. You are not wobbly. It is good. But you will find it a little difficult to relax with me, to relax in me. A little work will be needed, but when it comes this time, it will have a totally different flavour to it. It will have depth, it will have significance. So there is nothing to be worried about.

[The sannyasin then asks about doing Vipassana.]

It is Buddha's special method that he gave to the world. It is through Vipassana that he became enlightened. It is through Vipassana that thousands of people became enlightened, so it is one of the greatest routes to the ultimate. But one has to do very hard work. It is arduous.

So put your total energy into it; don't be wishy-washy – just so-so, lukewarm, won't do. Put at stake whatsoever you have – only then you will have the taste of it.

Then immediately after it, do Hypnotherapy. That will be a rest and you will have earned that rest. It will take you to another dimension – just the opposite – of relaxing, of completely relaxing and surrendering, no effort, no hard work. That will give you both the extremes in one continuity.

[The Enlightenment Intensive group are present. The leader says: They started holding back a bit but then after they were pushed harder – like you said before to push them harder – it was beautiful.]

One has to be hard. People need pushing. People have completely forgotten that things can be done without being pushed. From the very childhood everybody has been pushed so much that they are waiting to be pushed – for anything.

From the very childhood they have been pushed for the toilet, pushed to eat this, to do that, to go to sleep. Even for sleep – a thing which is almost non-voluntary – they have been pushed. The whole toilet-training is just a coercion. But they have been pushed for small things for which no coercion is needed, so they have learned one thing – that they have only to do things when they are pushed, otherwise not.

They have lost all control of their life. They need somebody to tell them to do this, not to do that. They have lost all direction. If there is nobody to tell them, they are at a loss; they don't know what to do! And if there is no mother- or father-figure forcing them, they will simply sit and won't know what to do.

So if you see that people are not working on their own, wait for a few hours and see. Those who are working on their own, good, leave them; but otherwise, force them.

[A group member said he had vivid dreams and nightmares which affected him.]

You have to learn to befriend your dreams. Dreams are a communication from the unconscious. The unconscious wants to say something to you. It has a message for you. It is trying to create a bridge with the conscious mind.

Analysis is not needed because if you analyse the dream, then again the conscious becomes the master. It tries to dissect and analyse and forces meanings which are not of the unconscious. The unconscious uses poetic language. The meaning is very subtle. It cannot be found by analysis. It can only be found if you start learning the language of the dream. So the first step is to befriend the dream.

For example, you see your dream. The next morning sit for one hour and relive the dream consciously, with no effort to analyse. Don't say that this means that; don't bother about the meaning. What is the meaning of a roseflower? The roseflower in itself is the meaning. It is not a symbol for something else. It is a symbol for itself. What is the meaning of stars in the night? Nothing. They are their own meaning... the meaning is intrinsic. So simply enjoy, delight in it. Be excited with the dream consciously.

So when you see a dream that seems to be significant – maybe violent, nightmarish, but if you feel that there is some import in it – then in the morning before you forget the dream, sit in your bed and close your eyes; or even in the night if you awake, sit in your bed and befriend the dream. Just tell the dream, 'I am with you and I am ready to come to you. Lead me wherever you want to lead me; I am available.' Just surrender to the dream. Close your eyes and move with it, enjoy it; let the dream unfold. You will be surprised at what treasures a dream is hiding and you will see that it goes on unfolding.

Don't be distracted by analysis; don't create any interference. Don't try to manipulate it, because if you manipulate it, you miss the message. Simply go with it wherever it leads and you will be surprised that even when you are fully aware, the dream starts unfolding, with all its colours and all its vagueness and mystery. Go with it and when the dream is finished, go to sleep. Don't try to consciously think about it. This is what I call befriending a dream.

By and by you will see that you and your unconscious are coming closer and closer. The closer you come, the less dreams you will have because then there is no need for the dream. The unconscious can deliver its message even when you are awake. There is no need for it to wait for when you are asleep. No, it can give you its message any time.

The more and more close you come, the more the conscious and unconscious start overlapping each other. That's a great experience. You feel, for the first time, one. That's what Yoga is – to become one. You feel a unity arising. No part of your being is denied. You have accepted your wholeness. You start becoming whole.

By and by your unconscious becomes conscious and your conscious becomes unconscious. They both become one. And it is one of the greatest symphonies when the unconscious becomes

conscious and the conscious becomes unconscious. That means that your male mind and your female mind are moving into a deep orgasm. That means that your man and your woman, your yin and yang are meeting, copulating: A great energy arises... great energy is released. Then you are no more a man or a woman, because man is conscious and woman is unconscious in you. In a woman it is just the reverse.

So allow it to happen. Ordinarily we have been brought up to deny. A man has been brought up to be just a man and to never be like a woman. A man has been taught always to be conscious, rational, logical, so we have been denying the illogical, the irrational. Because of that denial, we have thrown much of our being into darkness. That's what the unconscious is... and the unconscious is our source of life. It is there that we are rooted. It is our earth.

So whenever your mind is doing something that goes against your nature, the unconscious gives you the message – first politely, but if you don't listen, nightmarishly. Then it becomes violent, very agitated, because you are moving in danger and it has to be violent and agitated. A nightmare is nothing but the shouting of the unconscious, a cry of desperation that you are going too far away and you will miss your whole being. Come back home! It is as if a child is lost in the woods and the mother screams and shouts the name of the child. That is exactly what a nightmare is. So start befriending your dreams.

For three weeks drop all barriers between you and dreaming consciousness. It is your consciousness. It is a different dimension but it is yours and you have to reclaim it. It is no ordinary consciousness. It is very significant – more significant than your waking consciousness – because in dream you are closer to your being than in waking. In waking you're farthest away, in dream you are a little closer, and in sleep, very close. In samadhi, you fall to your centre.

In India we have four states of consciousness: waking conscious-ness, the farthest; then dream consciousness, a little closer; then sleep consciousness, even closer; then 'turiya', the fourth state. The word 'turiya' simply means the fourth, because there is no nam. for it.

The fourth is a great meeting, a communion of sleep and waking. In a way it is like sleep, absolutely silent, not even a ripple of thought. In another way it is like waking – absolutely alert. That is what we call 'God-consciousness'. But to go towards it you will have first to befriend your dream, then you will have to befriend your sleep, and then only will you be able by and by to reach the fourth stage.

So for three weeks, work on it. Love your dreams. Good, bad, don't evaluate, don't judge. Don't even use the word 'nightmare' because in that very word, we have denied. Simply love your dreams, come closer to them, learn the language of their message, feel for them, and allow them to unfold. By and by they will become courageous. When you allow them, they will be ready. One day you will suddenly see that you are sitting fully awake and a dream has opened. Then you will remember it well because you are fully alert. You can see all the nooks and corners and you can penetrate to the very depth of it.

It is simply wonderful to watch a dream, fully aware, but that is possible only when you are in a deep sympathy with the dream. If you are antagonistic, it hides. This denied part has to be replayed. This dispossessed part has to be repossessed. And remember, don't analyse. Just enjoy the poetry of it, the colourfulness of it, the fantasy of it. Don't analyse.

It is just as you watch a Picasso painting. That is dream consciousness. That's why Picasso cannot tell you what the meaning of it is. There is no meaning. It does not symbolise anything – it itself is the symbol. Either you can understand it directly or you don't understand it. It is like a joke. Somebody tells you a joke and you say, 'I missed it; please explain it to me.'

If he explains, the joke is destroyed. If you get it, you get it. If you don't get it, please don't ask what the meaning is, because that is not the way to understand a joke.

[Osho recounted an incident in Picasso's life when a very wealthy customer came to inspect the almost completed portrait that Picasso had done of him. He liked it but made one comment – that he didn't care for the nose and would like it changed, to which Picasso agreed.

Once the man had left, Picasso was in a great turmoil, so much so that the woman with whom he was living asked him what was wrong. If it were the painting, he could easily change the nose. Picasso said; 'I can change it – but I don't know where it is!']

Now this type of painting is a dream consciousness painting. Everything is overlapping everything else. Things are running in all directions simultaneously and there is no logic. It is an explosion. It is absurd. So never analyse.

In the West this psychoanalysis has become a great barrier. Each dream has to be psychoanalysed. That destroys the beauty of it. It is as if you take a flower and go to the chemist, and he dissects it and tells you of what ingredients this flower is made, of what chemicals. But then the beauty and the flower are lost. You may have some labels that say that these are the things of which the flower is constituted, but all that was beautiful is gone. Only a few words are left, and instead of the flower, a few chemicals labelled in bottles. If you ask where is the beauty, the chemist will say, 'There was nothing. This was all. The flower was just the total of all these chemicals. There was no beauty.'

Psychoanalysis destroys the whole beauty of a dream. So I use the word 'befriend'. Just embrace the dream... go with it. It wants you to go somewhere. Your unconsciousness wants you to reach to some deep experience. Hold the hand and tell the unconscious, 'I am ready. I am coming with you.'

Do this for three weeks and then tell me how you feel.

[A group member said that while listening to people in the group structure, he was continually judging people.]

That's good. This judging has to be dropped. It is an illness and it will never allow you peace. It is a devil.

When you judge, you can never be in the present – always comparing, always moving ahead, backwards or forwards, but never herenow. Because the herenow is simply there; neither good nor bad. And there is no way to tell whether it is better, because there is nothing with which to compare. It is simply there in all its beauty.

But the very idea to evaluate it has something of the ego in it, the very idea. The ego is a great improver; it lives on improvement. It goes on torturing you: 'Improve, improve!' And there is nothing to improve.

... Whenever the judgement comes, immediately leave it then and there. Drop it. It is a habit. Don't torture yourself unnecessarily. Enjoy.

[The group member continues that he has been listening to *A_talkingaboutpsychichings:thedesire'stheretobecomeapsychic.*]

He can help you to become more ill, so be aware. That's how the whole world goes on in a very absurd game of self-improvement. And there are people who go on talking about things and they go on dividing.

This

A_haslearnedfromSriAurobindo,andhewasagreatclassifier--mind,super-mindandthisandthat.Hewoulddivideandthensuddenlyyouwouldk

Anybody who is giving you ideas about improvement, sooner or later will start exploiting you, because then you will need his help. You will need somebody to guide you because this is a big journey. Then gurus and the whole business starts.

My whole effort is that you have to enjoy herenow. This moment is as absolute as any other moment, and you are as perfect as you will ever be. If you cannot enjoy this moment, you will not be able to enjoy any other. Even if you reach to the supra-mind – if there is something like that – you will find another *A_waitingtherewhowillsay,'Thisisnothing.Iknowhigherplaces.'*

In India we have so many scriptures, and clever and cunning people always dividing and creating maps. One sect of Radhaswamis have divided the whole life process into fourteen stages. Man stands on the lowest so you have to cross thirteen stages. And they have not only decided that. They have decided that Buddha has reached only to the sixth, Mohammed has reached only to the fifth, Krishna has reached only to the seventh and Christ only to the fifth. Mahavir is just hanging somewhere near the fourth – and their guru has reached to the fourteenth. They call the ultimate the fourteenth, the world of truth. Only their guru has reached there and nobody else has yet.

This is just a game. Why fourteen? You can divide it into one hundred and forty or fourteen hundred, there is no difficulty. One needs just a little articulateness so one can go on dividing. But these are just verbal games. A mature person is finished with all this nonsense. A nature person knows that 'This moment is here and I have to enjoy it as totally as possible. The next moment will come; I will see.'

So drop this disease of self-improvement. My whole message is this – that you are already gods. This looks intellectual right now because of that self-improvement knocking inside. It remains intellectual. If you stop that, n will become immediately existential. You will be able to see that it is so. Then one lives in a totally different way... Life is a celebration. Otherwise look at monks and ascetics and monasteries and people who are trying to improve themselves and doing all sorts of nonsense.

Somebody is standing on his head, somebody fasting, somebody forcing celibacy, somebody destroying his body, committing slow suicide, somebody lying on thorns and somebody standing in the sun, somebody sitting naked in the snow; all masochistic. If you are too mad after self-improvement, one day or other you will become a masochistic person. You will start torturing yourself. You will see death coming and nothing is happening.

There are fools around who have been befooled by others. They may not be bad persons but they are fools. They can tell you, 'Do this and you will start improvement.'

The whole thing is to be, not to do. Relax into your being and enjoy the moment that has already been given to you. And don't waste time. This way you become chronic.

Don't listen to such things. Tell

A_tokeephisknowledgetohimself,andbealertaboutwithwhomyouarehanging,mm?Mm!Good!

[A group member says: The question's very good for centring and just slowing down.]

You can continue doing it. It is very good. It has given you something. So do it for at least one hour every day.

[The group member adds: I felt perhaps I wasn't quite serious enough about it, but it didn't seem really necessary to be beating my head against the wall.]

There is no need to be serious but one has to be sincere – and both are different. Seriousness has something sad about it. Sincerity simply means authenticity.

Be authentic. When you are doing something, then really do it. That's what sincerity is. When you are participating in a group, then why waste time? Why participate in a lukewarm way? Go in headlong, so if something is there, it happens. If there is nothing, then you attain to an experience that there is nothing in it. But whatsoever happens – whether something happens or not – you come out of it richer, more experienced.

So when you do a thing, really do it. If you don't want to do a thing, then don't do it. But people are very funny. They want to do both things together. They want to do a little and they don't want to do, so they waste time and nothing happens. They are losers.

But, good. A little glimpse has come to you. Continue that for one hour every day. That question is very good. Raman Maharshi had only that meditation. Through that meditation he attained his enlightenment: asking 'Who am I?' That was his whole Yoga, nothing else. That meditation is tremendously powerful, but one should go as deep as possible. One should allow it to sink to one's innermost core. It should penetrate you like an arrow going on and on and on, and suddenly one day, a moment comes as if you are drilling a hole and suddenly the drill has passed to the other side.

It is a drilling exactly like that: 'Who am I? Who am I? Who am I?' Go on drilling and then suddenly you see you have drilled the hole, you have reached to the core, and it is tremendously beautiful.

[A group member said that two things happened to him: a flowering in love and repentance about his mother; and secondly a feeling of being very cool and unfamiliar.]

Both have been good. The first was back in your childhood, and the second was a glimpse of your second birth, your second childhood. So the first felt familiar, at home. The second felt unfamiliar, strange, because the second is yet to happen.

The first was a recognition, a remembrance of the flow you must have felt in the very beginning of your life with your mother, so it is not a conscious memory, it is a biological memory. It is nothing in your mind. The first day that the child is born he is just lying on the breast, resting. That is at-homeness. But that your body remembers so it was released by your body, not your mind. You felt flowing and that you were again in the womb of the mother and hence you felt so sorry for your poor mother.

All mothers are poor in that way. And whenever one recognises one's own being, one feels sorry for the mother because she has really done much and there is no way to pay it back. On the contrary, rather than paying it back, everybody is angry with the mother. So when this feeling arises, immediately one feels a sort of repentance. So it was your first childhood.

And the second is your future. The first was your past. The second is a glimpse of that space, emptiness, coolness, that happens when one disappears completely. The ego gone, the knower, the doer, gone. Nobody is left, just pure space. That is what rebirth is – being really born.

So both have been very very significant experiences. You can continue this meditation. For one hour, any time, just sit and by and by you will see that both experiences will start mingling into each other. That emptiness will also start feeling like at-homeness, and that at-homeness will also start feeling like emptiness. Then something really is getting crystallised, a synthesis arising. It has been tremendously beautiful.

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CHAPTER 26

25 July 1976 pm in Chuang Tzu Auditorium

[A sannyasin asks :I came to say that I'm going back to Scotland. The question comes to me of whether I should make this sort of decision myself or should I come to you and ask?]

When you cannot make the decision, when it seems impossible, only then. If you can make the decision, there is no need. You make the decision. One has to learn by and by to be on one's own and one has to trust oneself more and more. My help should not become a dependence. It should help you to become really more alert, more trusting of your own life, of your own heart's voice.

So when you come to me and ask, it is not that I answer. I have to search into your heart to see what really would have been your decision if your own heart were functioning. I never give any decision on my own because that would be destructive. It would be something from the outside. So when you ask, I look into you; I don't decide. I look into you, I feel you, I see your own heart which you cannot see, and I let that heart decide. So at the most I interpret your heart to you. I am a midwife.

So if you can decide, good. By and by you will start listening to your own inner core and what it is saying. And that trust has to arise. Otherwise trusting in me can become dangerous to you, because then you're always depending on some outside agent. It can become a habit, so that when you are alone or when you have gone far away from me you will be at a loss as to what to do.

So even while you are here, whatsoever you can decide, decide. When you feel that it is almost impossible for yOU to come to a decision, the pros and cons are almost balancing, you are divided half and half, then only come to me. And then too, I can help you; I don't impose anything on you. At the most I become a bridge between you and yourself. That's my function.

So by and by you can see the bridge, and you can go on moving from yourself to your real self; my need is less and less. One day there is nothing that you cannot decide. Then you have come of age. You become mature and ripe.

So the first effort should be to decide on your own, otherwise people start coming for small things; that's bad. That is dangerous, a very harmful practice, because then you will lose all direction and you will always depend on some outside authority to tell you what to do and what not to do. That's what has happened to the whole of humanity. Every child is being directed by the parents, the society, by the teachers, the authorities, the priest, the state. There are so many people leading you so you lose all sense of direction. Whenever these authorities are not there, you are simply stuck. You cannot move; you are paralysed. So if your father is not there, you seek a father-figure.

If your belief in one religion is gone, you immediately turn to another religion. If you stop going to one church, you start going to another church, but somewhere or other you are seeking the priest, somebody to tell you what is right, somebody to give you the commandment: 'This is right'; somebody to give you a sense of certainty that he knows. If you stop going to churches, you go to a psychoanalyst to tell you something, or you go to the politician. But you always go to somebody and you never come home.

A master is not an authority, and whenever you see that a master has become an authority, he is not a master; he has become poisonous. A master is at the most a very polite hint, not an authority.

He simply cares about you. He has no ideas to impose, no directions to give. He has no commandments. He is not in any way an expert. He simply loves you, cares about you, and under his care you start growing.

Now it is a very paradoxical thing: you have to be helped but in such a way that the help does not become a habit; that is the paradox. Help can be withdrawn completely but then you are not helped. Then your freedom will become licence. You will move not knowing where you are going. You will stumble here and there almost like a drunkard, or you may start moving in a vicious circle.

So to be left totally alone is dangerous and to depend totally on somebody is also dangerous. Somewhere between the two is the golden mean – to depend and yet not to depend. Take as much help as you can from me, but the help is to make you more mature. The help is to make you so alert that less and less help is needed; the help is not to make you more helpless. So, increasingly less and less help should be needed. That should be the basic effort. So always decide.

Whenever you see some problem has arisen, it is a good opportunity, a challenge, a critical moment. Use it creatively, find out ways and means. Listen silently to your own heart and if a certainty arises from there, good; you have taken my help already. But only in rare moments when you cannot decide, when the darkness is too much and you are absolutely confused – if you decide this and the mind says that, if you decide that and the mind says this, and you go on hanging between the two; you cannot even see that one voice is the voice of your major being, you are divided fifty-fifty – then only come to me. Then too, remember always that it is not my advice that I am giving to you. It is your innermost heart that I am handing over to you. Soon you will start seeing it.

[A sannyasin who is leaving says: I have sorrow because [my partner] is staying, and I'm excited too because I've never spent much time alone and so that's good, I guess.]

Aloneness has in it both a sort of sadness, a sort of sorrow, and yet a very deep peace and silence. So it depends on you how you look at it.

Look at it as a great opportunity to be alone. Then the vision changes. Look at it as an opportunity to have your own space. It becomes very difficult to have one's own space and unless you have your own space, you will never become acquainted with your own being, you will never come to know who you are. Always engaged, always occupied in a thousand and one things – in relationship, in worldly affairs, anxieties, plans, future, past – one continuously lives on the surface.

When one is alone one can start settling, sinking in. Because you are not occupied you will not feel the way you have always been feeling. It will be different; that difference also feels strange. And certainly one misses one's lovers, beloveds, friends, but this is not going to be forever. It is just a small discipline.

And if you love yourself deeply and go down into yourself, you will be ready to love even deeper, because one who does not know oneself cannot love very deeply. If you live on the surface, your relationship cannot be of depth. It is your relationship, after all. If you have a depth, then your relationship will have a depth.

So take this opportunity as a great blessing and move into it. Enjoy it. If you become too sorrowful, the whole opportunity is wasted. And it is not against love, remember. Don't feel guilty. In fact it is the very source of love. Love is not what is ordinarily known as love. It is not that. It is not the tohu-bohu of sentimentality, emotions, feelings. It is something very deep, very foundational. It is a state of mind... and that state of mind is possible only when you penetrate your own being, when you start loving yourself.

That is the meditation when one is alone: to love oneself so deeply that for the first time you become your own love object.

So in these days when you are alone, be a narcissist; love yourself, enjoy yourself, delight in your body, in your mind, in your soul. And enjoy the space that is empty around you and fill it with love. The lover is not there – fill it with love! Spread your love around your space, and your space will start becoming luminous; it will glow. And then for the first time you will know when your lover comes close to you, that now it is a totally different quality. In fact you have something to give, share. Now you can share your space because you have your space.

Ordinarily people think that they are sharing, but they don't have anything to share – no poetry in their heart, no love. In fact when they say they want to share, they don't want to give, because they don't have anything to give. They are in search of getting something from the other and the other is also in the same boat. He is searching to get something from you, and you are searching to get something from him. Both are in a way trying to rob the other of something. Hence the conflict between lovers, the tension; the continuous tension to dominate, to possess, to exploit, to make the other a means for your pleasure; somehow to use the other for your gratification. Of course we hide in beautiful words. We say, 'We want to share,' but how can you share if you don't have?

So enjoy this space, aloneness. Don't fill it with past memories and don't fill it with future imagination and fantasy. Let it be as it is – pure, simple, silent. Delight in it; sway, sing, dance... a sheer joy of being alone.

And don't feel guilty. That too is a problem because lovers always feel guilty. If they are alone and they are happy, they feel a certain guilt. They think, 'How can you be happy when your lover is not

with you?' – as if you are cheating the person. But if you are not happy when you are alone, how can you be happy when you are together? So it is not a question of cheating anybody.

In the night when nobody is looking at the plant, at the rosebush, it is preparing the rose. Deep down in the earth the roots are preparing the rose. Nobody is looking there. If the rosebush thinks, 'I will show my roses only when people are around,' then it will not have anything to show. It will not have anything to share, because what you can share has first to be created and all creativity is in dark aloneness.

So let this aloneness be a womb, and enjoy and delight in it; don't feel that you are doing something wrong. It is a question of attitude and approach. Don't give it a wrong interpretation. It need not be sorrowful. It can be tremendously peaceful and blissful. It depends on you.

[A sannyasin had recently returned from England. Osho asked after her father. She replies: He's okay. He thinks what I'm doing is rubbish.]

[chuckling] That's perfectly right! He is right. Write to him that my master says that it is all rubbish [laughter] and that he invites you to come and enjoy. But it is worth enjoying, tell him. All rubbish is not rubbish. Some rubbish is spiritual!

[A sannyasin, who is leaving, says: I find that I have an extremely violent streak in me. I wondered if I should do some more groups or the Dynamic meditation.]

Osho said that on his return he should do some groups, and for the moment should continue Dynamic meditation...]

It will go. Violence is never part of nature. Nobody is born violent; one learns it. One is infected by a violent society, by violence all around and one becomes violent. Otherwise every child is born absolutely non-violent.

There is no violence in your being itself. It is conditioned by situations. One has to defend oneself against so many things and offence is the best method of defending. When a person has to defend himself so many times, he becomes offensive, he becomes violent, because it is better to hit first than to wait for somebody to hit you and then reply. The one who hits first has more chances of winning.

That's what Machiavelli says in his famous book 'The Prince'. It is the bible of the non-religious or the anti-religious; the bible of the politicians. He says that attack is the best method of defence. Don't wait; before somebody attacks you, you attack. There is no need to wait. When he attacks, Machiavelli will say that it is already too late. You will already be on the loser's side.

Hence people become violent. Very soon they come to understand it – that they will be crushed. The only way to survive is to fight, and once you learn this trick, by and by your whole nature becomes poisoned by it. But it is nothing natural, so it can be dropped. It will go; nothing to worry about.

[A sannyasin who works in the mala shop asked about a problem with his coordinator, Asheesh: I just don't like to be dominated, and I started screaming back at him just because I felt humiliated and defensive.]

So the problem is inside you. When a person is not humble he feels humiliated. When a person is humble there is no humiliation. It is the ego that feels humiliation.

[The sannyasin answers: But it felt that it wasn't true, and that he was just screaming at me.]

Sometimes it is possible that the other may be just finding an excuse to throw his anger, but that's no reason for you to get disturbed. If Asheesh gets angry or screams at you, that is his problem. And you see clearly that there is nothing to scream about. It is ridiculous, so you can enjoy it. What is the point of getting angered? There are only two possibilities: either he is right, then you feel humiliated; or he is wrong – then he is being ridiculous, so the whole situation is humorous and one can enjoy it.

If you feel humiliated and he is right, there is no need to get angry. Rather, start looking for the ego and drop that ego, otherwise again and again you will feel humiliated. The ego is very touchy. So drop it. Being here with me if you cannot drop it, where will you be able to drop it? So drop it and tell Asheesh and everybody that whenever you have a chance to humiliate me, humiliate me, so that I can drop it sooner.

If you feel that they are right, accept whatsoever they are saying and be humble. If you are humble you can never be humiliated; that is the point. A humble person is beyond it. You cannot humiliate him. He is already standing in the last row; you cannot throw him backwards. He is already defeated; you cannot defeat him. He says, 'I am the last,' so where can you throw him out? He is already the last. He is not trying to become the first, so nobody can obstruct him.

That is the whole taoist attitude towards life. Be humble, then nobody can humiliate you. Be egoless, then nobody can hurt you. There is no point in being defensive, because defences won't help. You go on carrying the wound and just go on hiding it, but again and again something will hurt it because the wound is there and anything can hurt it. The ego is like a wound.

So when you see that somebody is right, wait, don't get angry, don't immediately get into a rage. Wait, close your eyes, meditate over it. If Asheesh is right, tell him, 'You are right and I was wrong,' and correct whatsoever he is talking about. Or if he is absolutely wrong and is throwing something at you which has nothing to do with you, then it is his problem. Feel sorry for him; he is being ridiculous. If you can remain silent and laughing, he will have to understand it. He will take note of it – that he has been a fool.

We are here to help each other, and all these situations are good. These situations are human situations. This ashram is not to be a monastery where all situations have to be left outside the door. No. This ashram has to be a miniature world where every situation that exists in the world has to exist here also. Only then can I prepare you for the world, otherwise I will be destroying you. So anger, love, hate, fight, everything has to happen in this ashram.

This ashram is not against the world. It is a miniature world, a small world, a community where we are preparing everybody to be able to cope with the world, to be able to live in the world and live positively and affirmatively... to live and enjoy. Whatsoever the situation, our whole effort is to make you capable of passing through that situation unaffected, uncorrupted by it; in fact benefited, enriched by it.

There are monasteries in the world which are against the world. They create an alternate world; no fight, no anger, everybody is polite and everybody is nice, everybody is goody-goody. But everything is false, everybody is pretending, forcing. No, I am not for that.

I want real people here. And if grace comes, it has to come through being real, not through being hypocrites, not by pretending.

So thank Asheesh. He is good, he is giving you great chances. So when you go back, tell him. 'Continue, Asheesh,' mm?

[The sannyasin answers: He can be very heavy.]

He can be, but you have to enjoy it. He's a great taskmaster! You have to enjoy it. Drop your ego. When it is a question of ego, always drop it. And if he is wrong, then laugh. Then give him an opportunity to grow.

CHAPTER 27

26 July 1976 pm in Chuang Tzu Auditorium

Prem means love and upassana means worship. This should be your attitude – of a deep, loving worship, of a worshipful love. The attitude of worship is something which has to be felt. Ordinarily it has disappeared from the world. People have completely forgotten what worship really means.

It is an approach towards reality with a child's heart – not calculating, not cunning, not analysing, but full of awe, of a tremendous feeling of wonder, a feeling of mystery surrounding you... the feeling of the presence of the hidden and the occult in existence... that things are not as they appear to be. The appearance is just the periphery. Deep beyond the appearance something of tremendous significance is hiding.

So when a child runs after a butterfly, he is worshipful, or when he suddenly comes across a path and sees a flower... an ordinary flower, just a grass flower – but he stands there in deep wonder. Or he comes across a snake and is surprised and full of energy. Each moment brings some surprise. He takes nothing for granted; that is the attitude of worship. Never take anything for granted. Once you start taking things for granted, you are settling. Your child is disappearing, your wonder is dying, and when there is no wonder in the heart, there can be no worship.

Worship means that life is mysterious, so much so that there is really no way to understand it. It surpasses understanding. All our efforts fail. And the more we try to know, the more unknowable it seems.

So this you have to regain, reclaim. And you can claim it very easily; that's why I give you the name upassana. Just a little effort on your part – and that too only in the beginning just to remove the conditioning of the mind that is obstructing your real being. So become a child again. Let sannyas be a rebirth, and from this very moment start feeling like a child. When you go outside, look to the trees again, to the sky again, with fresh eyes.

Worship has nothing to do with the church or the temple. It has something to do with the reality that surrounds you.

Once you look with deep wonder, the whole reality becomes the temple. You make it sacred by your very look of surprise. When in your eyes there is mystery, the whole existence becomes a temple; it is a shrine. When your wonder disappears, is lost, the world is dry, dead. So pulsate with this new feeling of being a child again and soon you will find the lost track. That's where paradise is lost.

The moment we lose our childhood, we lose our paradise, so be a child again. Jesus says, 'Only those who are like children will be able to enter into my kingdom of God.' And he is absolutely true.

[A sannyasin says: I notice I always want things I can't get and then I get very miserable if I don't get them. If I get them, I lose interest.]

It is part of your work upon yourself. In fact the day a person decides not to ask for things he likes but starts to like things which happen, that day a man becomes mature.

One can go on wanting what one likes. That will make you always miserable, because in the first place it is never going to happen. The world is not running according to your likes and dislikes. It has no guarantee that what you want, the whole is also wanting; there is no guarantee. There is every possibility that the whole is destined towards something else that you don't know anything about at all.

There is no possibility of its ever being fulfilled, so frustration and misery will be its outcome. And if by chance sometimes it happens that you fall in the rhythm with the whole, and by accident you like the same thing which was going to happen on its own, and it coincides – which is very rare – then too it is not your desire being fulfilled. No, it is simply because by some accident you liked the same thing which was already going to happen; whether you liked it or not was irrelevant.

When sometimes it does happen, then too you will not feel very happy, because whatsoever we demand, we have already lived through fantasy, so it is already secondhand. If you say that you would like a certain man to be your lover, then in many dreams and in many fantasies you have already loved that man. And if it happens, then the real man is going to fall short of your fantasy and he is going to be just a carbon copy because reality is never as fantastic as fantasy. Then you will be frustrated.

So a person who goes on asking for his own desires to be fulfilled is going to be frustrated. Either the desire is going to be fulfilled or not. Misery will be the outcome. If you start liking that which is happening, if you don't put your own will against the whole, if you simply say okay, whatsoever happens you simply say 'Yes', then you can never be miserable, because whatsoever happens, you are always in a positive attitude ready to receive it and enjoy it. If it goes just according to your nature, very good. If it sometimes goes against your nature, you take it as part of growth. If it is pleasure, good. If it is pain you accept it as a price to be paid for all the pleasures that are available in the world, the cost to be paid.

If it is pain, a positive, yes-saying person accepts it as a growth pain and is happy about it because through it, growth will happen. If pleasure happens he accepts it as a gift of God. You cannot make

him miserable. On one hand you cannot make a man happy if he is desiring too much and wanting this and that; it is impossible to make him happy.

On the other hand it is just the opposite. A person may accept whatsoever happens with deep gratitude – whatsoever: good or bad, day or night, summer or winter, it makes no difference. He simply accepts, because whatsoever God sends must be good, has to be good. 'If I cannot see good in it then I have to grow into my awareness and see it. Nothing is wrong in it, something is wrong in me. So there is no need to be frustrated with it. The need is to grow more, to expand more, to understand more. Pain is happening because I am still not so alert and aware. If I am really aware then pain becomes impossible.'

Awareness brings you into the rhythm of existence. You become part of this organic unity. You don't move alone and separate. You don't function as an island, you don't isolate yourself. You are no more an ego and you don't try to go upstream. You float with the stream. In fact you become the stream. You have no will of your own; this is what surrender is. Try this time.

Just go – that's exactly right – creating no misery for yourself. And not only with this. With everything, from this moment, try the 'yes' attitude, the religious attitude. The grumbling, the complaining, always desiring something and then being frustrated and feeling negative and sad, not only creates misery, it creates a barrier between you and God – because how can you love a God who goes on frustrating you? You propose and He disposes, and whatsoever you want He never fulfills. And He goes on doing things that you never asked for. How can you love a God who is never for you and always against you?

By and by a certain antagonism arises – and that antagonism is the greatest barrier between you and life. So drop that. Float and let things happen, and soon you will see things are really happening as they should. In fact in the very desire that you wanted things otherwise, you were creating trouble for yourself.

Things are as they should be. They have always been that way. Existence is going so smoothly. Look at the stars and the trees and the birds and the rivers. Things are going so smoothly. There seems to be no problem. All problems exist in man and in the mind of man, and the problems are created, manufactured by man. First he desires something and in that very desire he is creating a conflict between himself and the whole. And how can you win against the whole?

That's what Jesus says: 'Thy kingdom come. Thy will be done.' That is the deepest prayer ever uttered: 'Let Thy will be done. I withdraw. I will no more come in the way. I give way. I will simply open.'

If you desire, you are never open because the very desire makes you narrow. There are millions of alternatives and you desire one thing. So except for that one thing, everything else is excluded; you are focused on one thing. You don't know that there are millions of alternatives, millions of possibilities. Why hanker for this one? Why emphasise this one? Why pay so much attention to one at the cost of the whole existence?

You can never be open when you desire. When you are ambitious you can never be open. An ambitious man is a closed man. When you have no ambition and you float moment to moment and say whatsoever happens is good, you are open. Then the whole existence is available.

Suddenly you see that it was simply stupid of you to ask. Where so much is being given without asking, it was simply idiotic to ask.

Then a certain dance starts in the very core of your being, and one starts being happy, and that happiness is not dependent on any circumstances. It is very independent. It is a freedom because now no circumstance can take it away from you. It is coming from you, it is arising from you. It is yours, authentically yours.

If I say that if I become rich then I will be happy, then I have a condition, and that condition is not altogether in my hands. I can be robbed, my bank can go bankrupt, the country can change its politics, can become communist – anything can happen. So if I am not rich I cannot be happy.

A person who says, 'Whatever happens, I am going to remain happy; it will not make any difference to me. I will find a way to be happy whatsoever the circumstance,' is independent. No politics can make any difference. No change in the state of the outside world can make any difference. Poor or rich, a beggar or a king, he remains the same. His inner climate does not change.

This is the goal of all meditation – to attain to such a tranquillity, to such a stillness that it is unconditional. Only then it is yours. Then whatsoever happens, let it happen. You remain happy. You remain tremendously happy.

... Drop your will and you will see that things that you were hankering for start happening on their own. Once you drop your conflict with God, you never propose anything, He never disposes. Suddenly things start running in a smooth way. Everything fits and falls together.

[A visitor says she misses her eight-year-old son in america.]

Mm... sometimes it is very good to leave the children alone also. Too much protection, too much closeness hampers the growth; it does not enhance it. Sometimes it is very good to leave the child alone. When you go back, you will find him more mature and standing more on his own. It will not be a loss; it will be a gain. But we will see. There is nothing to be worried about right now.

Would you like to say something about yourself?

[She answers: I don't know why I'm here... I'm very afraid.]

Nobody knows. That's the mystery. You don't know but I know why you are here.

... When one never knows why one is here and one is here, fear also arises. You are here in spite of yourself, that's why the fear. But it had to be so. Much has to happen here. You are not going to be the same. Something is coming to a boiling point within you. It needs my help so you can evaporate. And you cannot know what it is because unless it happens how can you know what it is?

So take a jump into sannyas. The first thing to do is sannyas, then things become easier

[She answers: I find myself really resisting very strongly. I don't want to surrender.]

But the very resistance shows that deep down you want to surrender, otherwise why resist? If deep down you don't want to surrender, there is no need to resist. One doesn't want to surrender – finished! But the resistance shows that you want to surrender and you want to fight this wanting. It is a conflict within you. It has nothing to do with me.

Deep down you would like to move in a total surrender where all your worries are dissolved and you can simply rest. But you are afraid; everybody is afraid of surrendering. It is a futile fear but it is there in everybody because ordinarily we think we are somebody – and we are nothing! What will you surrender? What have you got to surrender? If you surrender to me, what will you surrender? – just a bogus ego, just an idea that you are somebody. It is just a fiction. You surrender the fiction and you become the real. You surrender that which you don't really have and then you become that which you are.

But one clings, because for our whole life we have been trained to be independent. For the whole life we have been trained, programmed to fight, as if the whole of life is nothing but a struggle to survive. It is more than that. And it is beautiful that it is more than that, otherwise it would have been absolutely ugly if it were just a struggle to survive, just a conflict.

Life is known only when you start surrendering. Then you don't fight, you start enjoying. But in the West the concept of the ego is very strong and everybody is trying to conquer something. Even people talk of conquering nature. Absolutely foolish ! We are part of nature; how can we conquer it? We can destroy it; we cannot conquer it. That's why in the West the whole nature is destroyed by and by; the whole ecology is disturbed. There is nothing to conquer. In fact one has to move with nature, in nature, and to allow nature to be.

So when we teach surrendering, the whole meaning is that you stop fighting, you stop this nonsense of conquering. Rather, start celebrating. Don't waste time. With whom are you fighting?

And when you surrender to me it is just symbolic. I am nobody... just an excuse to teach you how to surrender.

Once you have learned the art of surrendering, you can forget me. You surrender to trees, you surrender to the moon and the sun and the rivers and the rocks and your child and your husband and the skies; you surrender to the whole. But one has to start somewhere.

It will be very difficult to surrender to your husband. It will look almost absurd to surrender to a tree or to the stars. So I am just an excuse here. Once you know the taste of surrendering, then the basic thing is to surrender – not to whom; that is irrelevant. Once you surrender, God enters you. Then you are open from everywhere. All the windows and the doors are open.

But you think about it, mm? It is going to happen. You can postpone a little. That's okay... I am not in a hurry!

[A sannyasin asks about returning to the West; earning money; living in Poona; finishing his doctor's thesis – which he did not enjoy doing; or writing a thesis about Osho's unteachable teaching.]

Mm, never do anything that you don't enjoy. It is very destructive. Nothing is worth that much, nothing. If you enjoy it, it is good. Even if it is worthless, it is good if you enjoy it, because the basic

criterion is your enjoyment, nothing else. Whether you get a PhD or not, that is meaningless. If you enjoyed it, then it is good.

Always remember to feel the intrinsic value of a thing. Don't look for results. The intrinsic value is herenow.

If you are enjoying the idea to work on my teachings, start, and enjoy it. If something comes out of it, good, but the basic thing should be your enjoyment. It is my feeling that when you enjoy something it becomes valuable – not only for you, for others also. And if you really go deep into it just out of love, you are bound to find something tremendously valuable. And when you are just dragging with something because you have to do it for this degree, for this or that, then nothing is going to come out of it. You may waste seven or seventy years but you will not find anything through it, because to find anything one has to go deep. And only through enjoyment one goes deep; there is no other way.

If you are blissful, you can ride on that wave and can reach to unknown realms. Your intuitive faculties start functioning when they are showered with bliss, enjoyment. Then you play around. It is not boring, a heavy load to be carried. It is not something to be carried, because you care. And then, by and by you go on sinking to your depth. From that depth a response comes which can be valuable, which is bound to be valuable.

So if you love, start. That will be very good.

[The sannyasin then says: Do you think I should come and stay here rather than settle in the West?]

Yes, it will be good. Right now it will be good. You are growing; inside you are growing. Just now if you go into life, you will be in a mess. First become more and more settled in your centre. Be more centred, and then you have to go into life. But wait a little more. Right now I don't think it will be good for you. You will do something foolish and then you will suffer for it.

If you had asked me the same thing two months ago, I would have said you can go because you had nothing to lose. Now you have something to lose. You follow me ? Now something is growing, a very tender shoot, so it can be crushed immediately. It will be too much right now. Let the plant be a little stronger and then it has to go into the world because the test is there.

[A plump sannyasin is concerned about her weight and she felt hurt because a man she spent the night with said she was fat.]

You feel good inside – forget the outside. You must be trying to create some trouble and problem for yourself. If you are feeling good inside, why create any trouble?

... Something is happening, don't be worried. If some relation happens with somebody, good. If he moves, that is good; if he comes close, that is good. Simply don't be distracted by anything. Enjoy your inner joy that is coming to you. Don't disturb it for any outside thing.

Soon it will be overflowing to the outside too. But if you start thinking too much about the outside, then it will stop. So in this moment simply forget all other problems. Enjoy! If something good is

happening within, enjoy, meditate. And if some casual relationship happens, good. Don't hanker for any permanent thing. And before somebody says to you 'Aren't you fat?' you yourself can say, 'Look how fat I am.' Yes! why wait for him? And nothing is wrong in being fat.

A stupid idea has got into the West that something is wrong in it. In fact in the East, people like fat women more [laughter]. Look at indian film actresses. In India, people like fat women more. A thin woman is not natural. She may be dieting and forcing herself and trying to remain thin, but it is not natural.

Leave nature to work and every woman will become fat. She has to, because a woman has to gather much fat for the child. A man cannot gather that much fat. He has no empty spaces inside, but a woman has many empty spaces inside. She needs them; they are reservoirs of energy. When the child comes into the womb he will need much energy, fat, food, and the woman will not be able to eat, so this reservoir helps. Only a fat woman can be a good mother.

But in the West a stupid concept has come, but don't be bothered by it. This goes on changing. In every age it changes. Sometimes people love fat women, sometimes thin; it is like a fashion. And women have never really uttered what they really like to be. They always look to the man and to what he likes.

If you look into old indian statues, Khajuraho, Konark and Puri temples, you will always find very fat women, because in India they have always loved the motherhood of woman. A thin woman cannot really be a mother. So don't be worried about it. Enjoy it! Become an Indian!

When you become thin, you can become Western again. When you are fat be an Indian. And just enjoy your meditation and let things happen inside you, mm?

[A sannyasin says: I find it very hard to meditate. I like to dance a lot, but that's the only thing I find I can do easily.]

Then continue it, but continue it every day, and you can join the movement group and the music group. When they are playing, dance around. A continuous effort is needed, that's all; there is no problem. If you do it one day and you don't another day, it will never enter your being. It has to become part of your life. Just as you take food, as you go to sleep, meditate in the same way. Don't decide each day whether to meditate or not. For six months make a decision that you will meditate, whatsoever happens. Decide that even if you are ill, you will meditate.

Don't give the mind any excuse. Even if you are dead, don't worry [laughter]: If others become afraid, that is their problem, but you have to meditate !

CHAPTER 28

27 July 1976 pm in Chuang Tzu Auditorium

Prem means love and vatya means whirlwind – a whirlwind of love. It is a beautiful word and it gives the sense of the wildness of love. Love is wild, and the moment one tries to domesticate it, it is destroyed. It is a whirlwind of freedom, of wildness, of spontaneity. You cannot manage it and control it. Controlled, it is already dead. Love can be controlled only when you have already killed it. If it is alive, it controls you, not otherwise. If it is alive, it possesses you. You are simply lost in it because it is bigger than you, vaster than you, more primal than you, more foundational than you.

So remember it, because in the same way God also comes. The way that love comes to you, God also comes. God also is wild... wilder than love. A civilised god is no god at all. The god of the church, the god of the temple, is just an idol. God has disappeared from there long ago because there is no way to imprison God in a temple or in a church. Those are graveyards of God.

If you want to find God, you will have to be available to the wild energy of life. Love is the first glimpse, the beginning of the journey. God is the very climax, the culmination, but God comes as a whirlwind. It will uproot you, it will possess you. It will crush you to pieces. It will kill you and resurrect you. It has to be both – the cross and the resurrection.

To remember these things I have given you the name Prem Vatya. Allow life energy to take possession of you. When you sing, you should not sing. Let life energy sing through you. When you dance, you should not dance. It's okay that you start, but sooner or later relax and let the life energy possess you and let it dance through you. That's how one becomes religious. It is a surrender to life and its unknown paths.

Nobody knows where it is going to lead. Perhaps it is not leading anywhere. Perhaps it is not a movement but just a sheer dance... no goal, but sheer enjoyment... just energy overflowing. Perhaps there is no meaning in it. Perhaps there is no need for there to be any meaning in it.

Meaning is a mind-imposed thing; it is mind searching for meaning. Life seems to be absolutely meaningless – and there is its beauty, there is its unlimitedness. Meaning has to be limited. Anything that can be defined cannot be unlimited. And anything that can be understood, cannot be infinite.

So one thing is certain – life in its totality cannot have any meaning. It is just a whirlwind... beautiful, wild, almost mad. And if you can dissolve into it, you enter the shrine of God.

So remember from this moment that you have to erase yourself more and more. You have to put yourself aside and let life happen. And move with it, sometimes even against your will. But always decide in favour of life, not in favour of the mind. And go wherever it leads because in that very going is fulfillment.

[The new sannyasin is a dancer based in Delhi, and wonders if she should move to Poona.]

That will be very good. You can study music here. Poona is a very good centre for music and it is a good cultural centre. Poona has its own university, so you just enquire.

[A sannyasin said he opened up in groups and is afraid he will close up when he leaves.]

No, it will continue. I can see it. There is no problem; it will continue. Even going to the West will be a situation to grow. And in fact one should not become attached too much to anything whatsoever because the very attachment functions as a barrier. So sometimes it is good to go away from me also and then come back. That going and coming will enrich you, because by and by you will start feeling more confident about yourself when you go back and still find me close to you – and sometimes even closer than you find me here.

First there will be apprehension and a little fear, but when you go and see that there is nothing to fear and that you can face the world without losing any growth that has happened to you, but on the contrary, the more you face the world, the more growth and maturity comes to you, it will be a centring experience. So it is always good to come and go, come and go. Make it a rhythm so that you don't become attached too much to being here.

Otherwise even beneficial things can become harmful. One can become attached too much to a sort of shelter, protection, but that will not give you strength. Strength always comes when you face situations which are hard, are against one, distracting.

In the old days people used to move to monasteries and to the Himalayas and to the far away caves and they attained to a certain peace there, but that peace was very very cheap, because whenever they would come back to the plains, in the world, that peace would immediately be shattered. It was too fragile, and they would become afraid of the world. So that is a sort of escape, not growth.

My whole insistence is to learn to be alone, but never to get too much attached to your aloneness, so you remain capable of being, relating with others. Learn to meditate but don't move to the extreme so that you become incapable of love. Be silent, peaceful, still, but don't get obsessed by it, otherwise you will not be able to face the world, the marketplace.

So, sitting here near me, being close to me, you are under a shelter, protected from the hot sun, protected from the world. But it is part of my work to send you back so that you become capable of facing the heat also. And it will be a sort of test of whether you have really learned something.

If you have learned anything in the West, the East cannot destroy it. If you have learned anything in the East, the West cannot destroy it. The East and West are polarities, just like a silent monastery and the hustle and bustle of the world, the marketplace... a person living alone and in the world of too many relationships and too many concerns... a person living with nature with almost no distraction, everything in rhythm, and then a person living in the world with millions of distractions, destructive forces all around.

It is easy to be silent when you are alone. It is difficult to be silent when you are with people, but that difficulty has to be faced. Once you are silent with people, you have attained to it; now nothing can destroy it. So whatsoever you have learned here, carry it like a treasure.

And I am coming with you, because once you are in tune with me, you cannot lose me. You can again and again fall in line with me wherever you are, because it is something of the inner. It has nothing to do with the physical presence. Any moment, anywhere, you can close your eyes and remember me, and you will find me just close by.

[A sannyasin asks: How best to spend these two months I have here.

Osho suggests groups.]

The experience will be very helpful in your work also, because really the old concept of psychoanalysis has almost failed. It has helped very little. And there are reasons, because Freud himself had to work against too many odds, and against the whole society and establishment. It always happens that when somebody starts some work, pioneers it, nobody ever completes it, nobody.

But when a school is created, people start thinking that things are complete, perfect, and now there is to be no change. Then an orthodoxy arises. The orthodoxy has arisen and that is killing the whole spirit, the whole spirit of adventure. Many more things have happened since Freud, and they have happened very fast. Everything within these thirty, forty years, has gone at such a speed that if Freud comes back, he will not be able to understand what has happened to the world of psychology. These humanistic groups have brought almost a revolution.

With the old orthodox psychoanalysis, whatsoever can be done in years can be done in weeks in these groups. Of course psychoanalysts are not in favour of them because their whole trade, their whole business will be destroyed. Psychoanalysis has become a big concern, one of the richest professions in the world now, so too much investment is there. They go on guarding but the citadel is almost on the volcano and any moment it will explode.

So those who are a little avant-garde, those who can see a little ahead, should start absorbing all that is happening all over the world. These groups are basically different from psychoanalysis and yet complementary. They are more active; psychoanalysis is a passive thing.

The psychoanalyst remains almost an outsider, watching, observing. He is a voyeur. He will not touch the patient – touch is the taboo – and he will not relate to the patient as man-to-man. He sits on a high citadel, and the patient is down there. He sits like a judge, infallible, and he goes on throwing judgement. He remains an observer; he is not human. He does not participate with the

patient; he does not make a bridge. He does not allow the patient to have a loving atmosphere around him. He is afraid because he has his own problems. If a too loving atmosphere is allowed, he will be himself, lost. So he goes on rationalising and creates a wall around himself. That wall has to be broken because the very humanity is a healing force.

[See 'Be Realistic: Plan For A Miracle'. Monday March 29th, where Osho talks about therapy and love.]

When you come by the side of the patient and you don't look at him as a patient but at the most as a person who is in trouble, a person like you, just like you... and you have the same problems as he. It is not a question of you being the healer and he the healee; in fact both are struggling in life and both need healing, and if both join together, all that they know, all that they feel, can come into a unity, into a certain symphony. Then not only will the patient be healed, but the therapist will also have a sort of healing happen to him. Whenever one person is healed, the other is also healed because healing is something beyond both.

So learn from these groups and introduce them. You will have more deep-going results and you will be able to touch the depths of persons. In fact it is not analysis that heals; that which heals is a loving attention. The therapist just lovingly listens and that helps. If you can lovingly participate with the person, with his on-going process, the healing can have a very deep result and faster.

Then it becomes more religious, more poetic, more alive, more throbbing. Otherwise the old concept of psychoanalysis is almost stale, stagnant. The therapist sits stiff-necked, surrounded by his concepts and philosophies. In fact he is not listening to the person there, he is simply continuously interpreting.

Listen as a human being and participate. Don't judge. We are all in the same boat. You also will be healed and each healing session can be of tremendous benefit. Each person when he comes to you and opens his heart to you is as if opening a dark corner of your being to yourself. Because he is you. Whatsoever has happened to any human being can happen to you. Whatsoever can happen to any human being is also potentially possible to you. So learn, grow, participate, help and don't condemn, don't observe, because a person is not a thing.

Come closer and let the other not be humiliated. In fact we are to help him to stand erect, grounded, centred in the earth. In fact we have to give him the dignity that somehow he has lost. Somehow he has fallen, slipped out of the glory that a human being is. We have to bring back the glory to him. We have to remind him of his tremendous possibilities. That very reminding becomes a healing, that very hope immediately starts changing the person.

While you are here, do as many of these groups as you can. Just see how they affect you, how they change you, how they can do miracles in a very short span of time, and then start introducing these methods, start introducing meditations.

[The sannyasin answers: I have tried already and I had some results.]

Many more will be coming... many more will be coming, Then it becomes not just a profession; it becomes more alive and playful, more inventive and adventurous. It becomes a vocation.

[A sannyasin recently returned from a stay in England, said that she had enjoyed herself but had not meditated at all.]

No need to worry. You have been meditating.

Meditation is not a question of doing. Once you understand it, then it is a simple thing that becomes part of you. It is not that you meditate, but whatsoever you do has something of meditation-in it.

That's the very goal – that meditation should become a very simple, spontaneous, unselfconscious milieu around you. You simply carry it with you as you breathe, as you see. Only then it goes to the very core of your being.

[The Encounter group is present. The leader said it was good... a little lazy but...]

Lazy people are always good! They have never done any harm to anybody, because to do harm, one cannot be lazy; one has to be active.

[A group member said he had just been watching during the group: But I feel that I've learned a lot through watching.]

I understand. But much more will happen if you participate, because if you can learn so much out of watching, just think how much you can learn if you participate.

There are things which you can only know if you participate. From the outside you know only superficial things. What is happening to the inside person? Somebody is crying and tears are flowing.... You can watch, but it will be very superficial. What is happening to his heart? Why is he crying? And it is difficult even to interpret – because he may be crying out of misery, he may be crying out of sadness, he may be crying out of anger, he may be crying out of happiness, he may be crying out of gratitude.

And tears are just tears. There is no way to analyse a tear chemically and to find out from where it comes – from a deep gratitude, from a blissful ecstatic state, or from misery – because all tears are same. Chemically they don't differ and they look the same rolling down the cheeks.

So it is almost impossible as far as deeper realms are concerned. It is almost impossible to come to any deduction, to conclude from the outside. Man cannot be observed. Only things can be observed. That's why science goes on failing with man.

You can know from the within. That means that you have to know those tears yourself, otherwise you will never know. Much can be learned by observation, and it is good that you watched, very good. But that is nothing compared to that which comes through participation. So in the next group, participate more, mm? Good.

[The next sannyasin said that he too had been observing rather than taking part, and said that he had a sensation, somewhat painful, around the region of his third eye.

Osho said that the watching must be creating the pain, the tension around that area, because all the energy was being focused through watching – which is not a passive exercise but a very subtle aggression.]

... You try to penetrate something or someone through your eyes. Your eyes function like knives and your whole tension comes into the head. You must be watching very concentratedly. so drop that. Participate.

Participation is total; your whole body is involved. It is not a question only of head or eyes. Your toes are also involved, everything from toe to head, each cell is involved. So you need something total. If somebody is crying, sit by his side and you also cry rather than watching. If somebody is laughing, participate in the laughter. Be a part and enjoy it. Use eyes less and the body more.

[The leader of the Tathata group was a participant in this Encounter group. He said: It's good to be a participant rather than a leader, but I seem to be holding my energy somehow.

I feel a lot of warmth and sensitivity but somehow I'm not fully letting it out.]

No, completely forget about it. If you pay attention to it, you create a block. There are things that one should never pay attention to. They move on their own. The very attention becomes a disturbance. Forget about it; it will work on its own. It is beneficial but don't be too conscious of it, otherwise the very consciousness goes there and becomes a block.

It is as if you have eaten food and then you are constantly thinking about whether it has been digested or not – thinking of the stomach, of the intestines. If you think too much you will disturb the stomach. One has to forget. Once you have swallowed the food, forget about it. Your concern is finished. Now it is taken over by the body; the body will look to it.

So meditate and try to be alert, aware, silent, loving, and then forget. Many things will happen in the body energy but the body will take care of it. You need not be worried about it.

And this is good. Sometimes when you feel that it is too much leading a group, you can do a group and participate. Good.

[A group member said: Every time that I do a group people tell me that I'm cold and untrue, that I have no feeling for them... sometimes I feel that they are right.]

Always listen to your own heart. What people say may be right, may not be right, because they look from the outside. They cannot look from your inside. And that is the reality, your reality. So one can listen to them and try to understand what they are saying, but the truth, the final decision, has to depend on you.

And I think you are right – sometimes you are cold, sometimes you are not. But that is the way you are; don't create a problem out of it. When cold, be cold, and don't feel guilty for it. There is no need to remain warm for twenty-four hours; that would be tiring. It would be as if one is awake for twenty-four hours. One needs a little rest also.

When you are cold, the energy is moving inwards; when you are warm, the energy is moving outwards. Of course people will always like you to be warm, because your energy moves towards them only when you are warm. When you are cold, your energy is not moving towards them so they feel offended. They don't feel good, so they will tell you again and again that you are cold. But it is for you to decide.

My feeling is that it is perfectly good. There needs to be a balance. When you feel like being warm, be warm. There is no need to be universally warm. That is the mania, that is the modern mania of the new generation – that one has to be loving universally and one has to be loving every moment of one's life; Sometimes one needs to be cold also.

In those moments you hibernate, you go within your being. Those are meditative moments. So this is my suggestion – when you feel cold, close the doors from relationships and moving with people. Feeling that you are cold, go home and meditate. That is the right moment to meditate. With energy itself moving in, you can ride on it and go to the very interiormost core of your being. It will give you an interiority, and very easily. There will be no fight. You can simply move with the current. And when you are feeling warm, move out. Forget all about meditation. Be loving.

Use both, and don't be worried about it. Never decide by what others say. Listen to them, listen to them carefully; they may be right, they may be wrong, so the final decision is always with you. Always move with your inner feeling. Cold – meditate; warm – move in relationship. Do this for these three or four weeks and then tell me.

[A newly arrived sannyasin says: Your love has been with me. And... it's been a miracle just being alive.]

Many more miracles are going to happen.

Life is a miracle, and not one miracle but a continuous miracle. Many more miracles happen each moment but we are not aware; we miss. Whatsoever is surrounding us we are not even aware of, conscious of. And every moment blessings are showering with each breath, but they pass and our hearts remain hard and dry. So just a little more alertness, a little more love, is needed.

Love is even more important than alertness because sometimes the person can become very alert and lose all capacity for love. Then his awareness will be almost ice-cold. He will become very silent, nothing will disturb him, he will remain unperturbed in any situation, but bliss will be missed by him. So alertness is an ingredient, but not all – love is more basic.

In the buddhist scriptures they mention the name of a very great enlightened person, Arya Asangar. He's one of the greatest buddhist masters after Buddha. For three years he meditated in a himalayan cave. He devoted his whole energy to becoming aware. For three years, day in, day out, he did nothing else; just every effort that he could make to be aware. He became aware but something deep down remained unsatisfied. It was very difficult to feel from where this discontent was coming, because he was absolutely silent, still, alert, but something was frozen. Warmth was not there, it was not cosy. It was alien, as if one was lost in a desert.

After three years he left the cave and wanted to go back to the world. The whole effort towards meditation seemed futile, fruitless. Outside the cave he was waiting to move, deciding whether to go or not and what to do. He saw a small bird bringing straw and leaves to make a nest. The leaves and the straw kept falling down and there was no possibility to build a nest in that place; it would not hold the nest. But the bird was continuously going away and bringing more leaves, putting them there, and they would fall down. It was almost impossible but the bird was happy and enthusiastically he would go and bring more leaves again.

Watching that bird, Arya thought, 'Three years is not enough; maybe a little more effort. And if this bird is hopeful, why not me? And the mind has millions of lives' conditioning, so three years cannot be too much!' He went back into the cave and for three years again meditated. He tried even harder than before... became even more silent, became full of light, but the warmth was missing.

This happened again and again. After three years he would decide to leave and then something would happen outside the cave again and he would come back.

After twelve years he decided that this was foolish. 'I go outside and some bird or squirrel or sparrow or something gives me a new hope and then I come back again. This time I am not going to look at all. I will simply run back to the world.' So he ran, not looking around him, and arrived on the plains outside his village where he rested. He saw there a dog almost dying. It had many wounds on its back and there were maggots, and he felt much compassion for that dog.

For twelve years there had been no situation in which he had felt any warmth for anybody. There was nobody; he was, and his cave was, cold... a himalayan coldness. He washed the dog's wounds and tried to help it, and suddenly all that he was missing was there. He looked inside and Buddha was standing there.

He said to Buddha, 'Master, where have you been for twelve years? When I was really working hard, meditating continuously day in, day out, year in, year out, for twelve years, where have you been? And why are you suddenly here now?'

Buddha said to him, 'I have always been there, but you can see only when you melt in love.'

Meditation is good but not enough – compassion, love. Said Buddha to him, 'I have always been here with you just waiting, but you wouldn't look' – because this vision of deep fulfillment is possible only when there is compassion and love flowing.

So remember that. Meditate, but never get frozen. Be alert, but never get cold. Meditate, but continuously remember that the fulfillment is love – that love is going to be the criterion of all meditation, that love is going to be the flowering.